

# DISCOURSES

OF THE

*Ecclesiastical and Civil*

Polity of the JEWS.

Of their Courts of  
Judicature.  
Laws concerning  
Tithes.  
Institution of the  
Priesthood.  
Their Liturgy.

Their Schools.  
Their Feasts,  
Fasts,  
Coins,  
Weights,  
AND  
Measures.

Written by ISAAC ABENDANA,  
a Learned Jew.

Being very Useful for DIVINES of  
all Perswasions.

*The Second Edition, Corrected.*

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DISCOGRAPH

OF THE

ROYAL SOCIETY OF LONDON



Writen by J. B. DAWSON

Being a copy of the original

the second edition, corrected

by J. B. DAWSON

Printed by J. B. DAWSON, at the Blue Ball

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# THE PREFACE.

**T**HE following Discourses having been writ at different Times, and upon different Occasions, concerning divers Things relating to the Ecclesiastical and Civil Polity of the Jews, by the learned Isaac Abendana, their Compatriot, who resided many Years in England, and more particularly at Oxford. The Collecting and Digesting of them into one Volume has been approved of, and deemed useful for the Publick in many Respects, by several Judicious Divines, and other Gentlemen.

Our Author taking Occasion to say somewhat concerning the Tradition of the Six Laws given to Adam, (one of which was, To appoint Judges in all Cities) and some other Matters, comes to treat more fully, concerning the great Sanhedrin, in respect to its Institution and Authority, with the Manner of filling up Vacancies in it; concerning the Second and Third Courts of Judicature, with their Number, Place and Power; and subjoins an Account of the Candidates, the different Kinds of Criminals, Capital Punishments, and the Manner and Ceremonies attending the Inflicting of them, with the Officers

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concerned, and the Qualifications of Witnesses: And having gone thus far with their Ordinary Courts, he comes next to their Extraordinary Ones, and the Method and Practice of them. You'll here meet with many singular and uncommon Things concerning Excommunication; as the several Crimes that rendered Persons liable to it: The Ceremonies used in it, and the Degrees, Nature and Consequents of it: And seeing the Design of this Institution was to bring the Criminal to a Just Sence of his Offence, the Manner and Circumstances that attended Absolution falls naturally for to be discussed by him in this Place.

The Second Chapter contains, the Jewish Laws concerning Tithes, wherein our Author entertains us with many curious Things upon that Head; and after he has by many Instances, proved the Antiquity of Paying Tithes, then he comes to make a nice Disquisition of the Origin of it, and whether proceeding from a Divine or Human Appointment. The next Inquiry is, why the Tenth, and not the Fifth, Six, or any other Part, was assigned for the Maintenance of the Priests and Levites? And since their Portion was not of one kind only, that is also accounted for under their several Variations and Denominations, as well as the several Dues paid, and Allowances appointed for them, with the various Gifts conferr'd on the Priesthood.



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*The Institution of the Priesthood, and the Exercise of the same, is concisely and accurately handled, and the several Ranks and Degrees of their Priests, together with their Distinct Offices and Qualifications, are specified: More especially there are a great many nice Observations made concerning the Person, Unction, Office, Habit, &c. of the High-Priest, and about the Urim and Thummim, with the Particulars of which there is no need I should anticipate the Reader's Expectation.*

*In the Discourse of the Publick Liturgy of the Jewish Nation, you will find a brief Account of the Necessity and Excellency of Prayer in general, but especially in Publick; with Reference to which last, he has first shewed what is required therein, which compriseth the Qualifications of the Party that prayeth, and the Circumstance of Time, Place, &c. In the next Place, he has given us an Abstract of the Principal Offices and other Parts of their Liturgy, by whom compiled, and how used at this Day, both in ordinary Course, and on their solemn Feasts and Festivals, and Days of Fasting and Humiliation; and pointed out (so far as the Subject seemed to require it) what Analogy they bear to the Services of Prayer and Sacrifice, heretofore established in the Temple of Jerusalem. Lastly, He has accounted for some Occasional Forms of Devotion, having shew'd*

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shew'd what Language they kept to generally in their publick Offices, and how far they are tied to the Observance of it, and insisted on their Obligations to offer up Prayers and Supplications to God for what ever they want, and to return Thanks for what ever they enjoy.

The next is a Discourse of the Origin, Usefulness and Necessity of Schools, together with their first Establishment among that Nation, where you have also a Relation given of the Figure they made under their Government, and how they flourished or decayed throughout the successive Periods of their Commonwealth: And, Lastly, how they are managed under their Modern Constitution: To which is added, The Nature and Quality of that Learning which was taught in, and propagated by them; and in order to that, there is a short Abstract given of the Contents of the Talmud; how it comprises both the Mishna and the Gemara; and by what Doctors in their successive Periods it was propagated, and preserved to Posterity; annexing to each Period respectively, the Names and Character of their most Eminent and Learned Authors.

Another Subject of our Author's Labour is, the Method of Calculation used by his Country-men, concerning their Feasts and Fasts; Whether obsolete, or still in Being: And more particularly, of the Sabbath-Day, which he

has

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has endeavoured to prove to be the Seventh-Day in a Regular Circulation from the Seventh of the Creation ; and of the Passover ; how observed in Egypt ; how whilst the Temple stood ; and how at this Day celebrated. Last of all, comes an Account of the Jewish Coins, Weights, and Measures, with their Equation to those of England ; and of which he himself Modestly enough, said, He would not defend it with too much Stiffness ; professing himself ready to receive any better Information in a Thing so variously represented, on Occasion of the different Sentiments of Learned Men, and to submit to what should seem more probable in all or any particular.

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AN

AN  
ACCOUNT  
OF THE  
*Laws, Religion, &c.*  
OF THE  
JEW S.

CHAP. I.

*Of their Courts of Judicature.*

OUR Doctors are unanimous that One of the Six Laws given to Adam immediately upon the Fall was to appoint Judges in all Cities and Corporations ; for they tell us the First was, *Thou shalt worship no Creature* : The Second, *Thou shalt not take the Name of God in vain* : The Third, *Thou shalt not shed the Blood of any Animal* : The Fourth, *Thou shalt not commit Incest nor Adultery* : The Fifth,

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Thou

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*Thou shalt not Steal*: And the Last was, *Thou shalt take Care Justice be Administred*. The Necessity of administring Justice in all Civil Societies, is sufficient to justifie this Tradition; for, after the Fall, Man lay under a fatal Necessity of transgressing the Laws of his Maker, and breaking all the Measures of Right and Equity, so that without the Administration of Justice there could have been no Government, but all must have lived in Anarchy and Confusion: Because no Government without Laws, Laws without their Sanctions, are in general (what *Anaxerxes* said of *Solon's*) mere Cob-webs, no Sanction valid except some Persons order'd to see just Penalty to be executed: So that the very Nature of Civil Government supposes Courts of Judicature, where Differences must be composed, Controversies ended, and Delinquents punish'd. And though there is little spoke in Scripture either of the Persons invested with the Authority of Judging, or the Manner of judicial Process before the Law, yet we may trace some Foot-steps of both even before *Moses*. The 38th of *Gen. ver. 24.* is full in this Point, for *Judah* sentences *Thamar* his Daughter-in-law to be burned, upon Information she had play'd the Harlot. She had transgressed the Fourth Precept, and upon that *Judah* puts the Sixth in Execution. And *Gen. 9. ver. 6.* 'tis said, *whoso sheddeth Man's Blood, by Man his Blood shall be shed*, where it's agreed on, that by *Man* we are to understand the publick Magistrate. And whereas it's said, *Gen. 19. ver. 1.* That



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That *Lot sat in the Gate of Sodom*, the *Cabbala* adds, that *the Sodomites had made him Judge that Day*; and in the *Beresith Rabba* we have it, that *Day the Sodomites had made Lot the Prince of the Judges*; subjoyning, that *there were in Sodom five principal Judges*. Without Question Justice was administred all along till our Fathers went down into *Egypt*; and whilst in *Egypt*, though they were liable to be punish'd by the *Egyptian Magistrates*; yet we read that they had *Elders* among them. But after our Nation was miraculously deliver'd from the *Egyptian Slavery* under the Conduct of *Moses*, as God gave them *Laws, Statutes and Judgments*, more full than formerly, so Courts of Judicature were particularly set up among all our Tribes. It's true, at first *Moses* sustained the whole Burthen, he alone decided all Controversies, whether relating to Matters Sacred or Civil; as is evident from *Exod. 18. ver. 14.* and following: *Jethro's Father-in-law* ask'd him, why *sittest thou thy self alone, and all the People stand by thee from Morning unto Even*; how *Moses* imploy'd his Time appears from his own Answer: *The People come to me to enquire of God; when they have a Matter, (that is of Controversie) they come unto me, and I judge between one and another, and do make them know the Statutes of God and his Laws*: *Jethro* looks upon the Administration of Justice as too great a Work for one Man, and therefore he advises him to appoint others, reserving to himself Matters of the greatest Moment, *ver. 18. This thing is too heavy for*

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thee, thou art not able to perform it thy self alone; ver. 19. Hearken to my Counsel, and God shall be with thee, be thou for the People to Godward; that thou mayest bring the Causes unto God; ver. 20. Thou shalt teach them Ordinances and Laws, and shalt shew them the Way wherein they must walk, and the Work they must do. Where we understand Moses was principally to intercede with God for the People, offer up their Vows and Prayers: And again bring them Laws and Ordinances from God, according to which they must square their Actions: And further, he must reserve all Cases of the greatest Difficulty and Consequence to himself. For the rest (ver. 21.) he must provide out of all the People such as fear God, Men of Truth, hating Covetousness, and make them Rulers of Thousands, and Rulers of Hundreds; Rulers of Fifties, and Rulers of Tens. These shall judge the People at all Seasons, every great Matter they shall bring to thee, but every small Matter they shall judge. Moses then as Prince, or supreme Magistrate appointed others, but reserved a Power of determining: 1. In all religious Matters, such as relate to God and his Worship, Exod. 18. ver. 26. 2. Where Equity was to be used, that is, when the Rigour of the Law was to be mitigated by a candid Interpretation. 3. All capital Crimes. 4. All Appeals. 5. Blasphemy. 6. Breach of the Sabbath. 7. Who were unclean, and so prohibited eating the Passover. 8. The Power of punishing those who joyned themselves to Baal-phegor. 9. Translating the Right of Inheritance, as in the Case of the Daughters

of

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of Zelophead. *Moses* thus reserving to himself the special Cases of the greatest Moment, appointed inferior Judges out of the Wisest, most Able, and most Eminent for Courage, Integrity, and of generous Temper, who were to determine Controversies of less Consequence, as appears from the fore-cited Place of Scripture. It's not certain how many *Moses* appointed at first upon *Jethro's* Advice and Request, but probably they were Seventy, for it's said, *Numb. 33. ver. 9. That in Elim were Twelve Fountains of Water, and Threescore and Ten Palm-Trees, and they pitched there.* The *Jerusalem Targum* and other of our Doctors, understand by the Twelve Springs of Water, our Twelve Tribes, and by the Seventy Palm-Trees, the Seventy Elders, Judges of the *Sanhedrin*, that great Council set up by *Moses*. But to pass by these Conjectures, what puts the Matter out of Dispute, is the Account we have of the great Council mention'd, *Numb. 11.* which consisted of Seventy: For it is said expressly, *Numb. 11. 16.* that God said unto *Moses*, *gather unto me Seventy Men of the Elders of Israel, whom thou knowest to be the Elders of the People and Officers over them, and bring them into the Tabernacle of the Congregation, that they may stand there with thee.* These Seventy were Elders and Officers, and Judges before, and therefore God says, *ver. 17. I will take of the Spirit which is upon thee, and will put it upon them, and they shall bear the Burthen of the People with thee, that thou bear it not thy self alone.* Thus we find the Number of the Elders who made the



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great Council, was Seventy : Though *Moses* was added as Prince, which was partly to assist and direct them ; partly to avoid the Inconveniencies of having the Number of the Judges even. The same was observed in lesser Assemblies, for as the great *Sanhedrin* consisted of Seventy One, so the less of Twenty Three, and the least Court of Three Judges. These Things being premised about the Administration of Justice in general, and of the Courts appointed by *Moses* in particular, I shall treat more distinctly of the great *Sanhedrin* of Seventy One, and the less of Twenty Three Judges, and lastly of that small Court, which consisted of Three Judges.

### *Of the Great Sanhedrin.*

This Court by way of Eminence was called the *great Consistory*, the *supreme Senate*, and the *House of Judgment*, and that, because it far excell'd the rest in the *Number of its Judges*, the *Place they sat in*, and its *Power and Authority* : Our Doctors call it *Sanhedrin* from the Greek *Synedrion*.

The Number of the Judges of this *supreme Senate* were *seventy*, besides the Prince, who succeeded *Moses* ; for it's evident from *Numb. 11.* That *Moses* chose Seventy, to which Number he was added ; therefore after his Death, they always chose One chief Judge in his room, not reckoning him among the Seventy. Besides the Prince, this great Court had a President, who was the Prince's Vicegerent, and was commonly call'd the *Father of the Judgment-Hall*. This President or Father,

ther, upon the Prince's Death was ordinarily chosen Prince; for all Promotions in our Courts were usually made according to Seniority, and gradually. The Seventy at first are supposed to be chosen by *Moses*, Six out of every Tribe, and therefore some reckon Seventy Two; but this seeming Difference of Seventy Two and Seventy, is thus reconcil'd in our *Cabbala*: There were in all Seventy Two, but Two were cast out by a Ticket, as *Eldad* and *Medad*. The Method of the Election was as follows: There were seventy two little Scrolls of Paper put into an Urn or Box, upon seventy of these Scrolls was written an *Elder*, on the other two *Chelec*, that is outed, seperated or disjointed: Each of the Elders took a Scroll out of the Box, and those who took out a Scroll upon which *Elder* was written, he was counted among the Judges; but those who took out the Scroll upon which *Chelec* was written, they were rejected: It's supposed *Eldad* and *Medad* brought out the Scrolls *Chelec*, and therefore they remained in the Camp, and went not into the Tabernacle or great Council; though the Spirit of God rested on them, *Numb.* 11. 26. This great *Sanhedrin* had two Notaries, one penn'd what was alledg'd against the Criminal or Criminals, the other what was offer'd in their Defence. As to their Qualifications, no Collegue in the great *Sanhedrin* was to want an Eye, much less be Blind, or have any natural Imperfection: He was to be no Bastard, Slave, Libertine, or prophane Person, but such as

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was descended of ingenuous Parents, whether *Priests, Levites, or other Israelites*: So that all of a Tribe in general were not elected by Lot; but only Men of Wisdom, Valour, Prudence, and Noble Parentage. Kings were not elected into these Councils, yet they sat and judg'd in extraordinary Cases: The High Priest might be elected if qualified with Learning. The Respect shewn to the Prince was very great, and when he enter'd the Council, all rose up and stood till he gave them leave to sit down by some Sign. Their Authority appears from the Divine Institution, for it's said, *God took of the Spirit of Moses and put it upon them before they were qualified*, Numb. 11. ver. 17. Their Honour appears from the Title of *Gods* being given them in Scripture, that is, of Judicature. When any dy'd, the next took his Place, and one was chosen out of the *little Sanhedrin* which sat at the *Gate of the Court of the Temple*, which was as a Nursery to the *great Sanhedrin* to compleat the Number of seventy one. Then to fill the *little Sanhedrin* which sat at the *Gate of the Court of the Temple*, one was chosen out of the other *little Sanhedrin* which sat at the *Gate of the Mount of the Temple*. That Court was supply'd by other Judges chosen out of the *Consistories of twenty three*, which belong'd to the other Cities, and these *Consistories* were fill'd out of the Candidates which sat upon the three *Classes or Benches*, of which more hereafter; and these Candidates were chosen out of the whole Nation; for Men of Learning, Cou-  
rage



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Age and Piety were selected out of all Tribes, Provinces and Cities, who by degrees, from Candidates were promoted to be the Prince of the great *Council* or *Sanhedrin*. This was the regular way, but in Times of War, or upon some other extraordinary Accident it was interrupted.

This great Court was Eminent for the Place where it sat, which was *the Court of the Temple*, whereas other Courts sat only in the Gates of the Court, or in the Gates of Cities or large Corporations, which consisted at least of a hundred and twenty Families. The Council-House was call'd the *paved Chamber*, and by the Greeks *the Pavement*. The Seat or Bench where they sat was made in Form of a half Circle, the Prince sitting in the midst; whose Seat was higher than the rest that he might see them. The other sat round below him, yet so as that the President or *Father of the Judgment-Hall* sat next the Prince on the right Hand.

Next, the Power or Authority of this Court far excell'd that of the rest. This Power was either Judicial or Deliberative. Judicial, either common with other Courts, tho' lodg'd here in a higher Measure, and executed in a different manner; or proper, this consisting in receiving Appeals, or in determining such Points as could be try'd in no other Courts, and that either because of their Dignity or Difficulty, these following especially. 1. It was their Office to punish an Elder guilty of Contumacy, *Deut. 17. 12.* 2. The Judge of inferior Courts who had  
pro.

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pronounced contrary to Law. 3. An entire Tribe or its greater Part, or judge the Case of any Tribe as such. 4. A City or its major part in case of Apostacy. 5. A false Prophet. 6. A Wife suspected of Adultery, who was to be examin'd by the bitter Waters, *Numb.* 5. 12. 7. Priests, when by Birth or Infirmary of Body, render'd unfit for their Office. 8. In case of a dead Body found, the Murtherer not discover'd, *Deut.* 21. 2. to determine the Distance of the Neighbouring Cities. 9. The High Priest when accused of any Crime, or when a new one elected. 10. The Charges for Sacrifices and other sacred Rites. 11. Calculation of Time, new Moons, Intercalations, sabbatical Years and Jubilees; Prescribing Rules of Discipline to High Priest.

These principally concern'd the judicial Power of the great *Sanhedrin*; the Deliberative was call'd so, because their Decisions were not directed by any particular *Laws* or *Rights*, but were left to their own Arbitration, such was *making War, building or enlarging the City or the Court of the Temple, placing less Courts in Cities and Villages, and making Laws according as the present State and Circumstances of the Nation required.*

The Second Court of Judicature consisted of twenty three Judges, such Courts were in all Cities and Corporations where were an hundred and twenty Families. As those were appointed by the great *Sanhedrin*, which always sat at *Jerusalem*, so their Jurisdiction was controul'd by it, yet excepting Appeals

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deals and the peculiar Cases mention'd before, they were Judges in all capital Cases; there were two of these Consistories in Jerusalem; the one at the Gate of the Court before the Temple, the other at the Gate of the Mountain of the Temple, but in other Cities and Corporations there was but One of these Consistories.

There was a third Court which consisted but of three Elders or Judges, these were erected in such Cities or Corporations, which had less than a hundred and twenty Families. These had no Power in Life and Death, but only pecuniary Controversies, Whipping, and such like.

Thus we have distinguish'd the three Courts or Consistories, with relation to their Number, Place and Power. There are other Observables; for besides the Judges who sat in a Semicircle, their Candidates sat in other Benches made in form of a Semicircle. That of the *Sanhedrin* had two Ranks of Candidates, that of twenty three had Three.

These were the *Talmidi Hachamin*, the Scholars or Students who were to qualify themselves for the Office of a Judge. For when any Judge died or was remov'd, the Senior of the first Bench was elected Judge, then the first of the second Bench was made the Junior of the First, and likewise the Senior of the third Class or Bench was made Junior of the Second; so rising by Degrees as there happen'd to be a Vacancy, a young hope-



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hopeful Student was made choice of to fill the Junior's Seat of the third Class.

As to the Time when the Courts sate: Our Nation never held any Courts either on the Sabbath or Holy-days. The great *Sanhedrin* sate from Morning till half an hour after Eight, that's half an hour after Two, according to the *English* Account. The other less Councils seldom sat after Six, that's Twelve as we reckon in *England*; tho' upon urgent Business they sate till Night. Before the *Babylonish* Captivity the great *Sanhedrin* sate any Day in the Week except the Sabbath and Holy-days, but after, only on *Mundays* and *Thursdays*.

As for the Punishments; There were four capital Punishments used in our Nation. *Stoning to Death, Burning, Strangling and Beheading*: The different kinds of Criminals who were by our Law stoned to Death, were these Eighteen following. 1. He who lay with his Mother. 2. With his Mother-in-law. 3. Who lay with his Son's Wife. 4. With a Virgin betroth'd. 5. He who was guilty of Sodomy. 6. Of Bestiality. 7. A Woman guilty of Bestiality. 8. A Blasphemer. 9. They that worshipp'd the Stars. 10. That sacrificed their Sons to *Moloch*. 11. That consulted *Ob* (a familiar Spirit.) 12. Who consulted *Fideon* (a familiar Spirit.) 13. Who seduced another to Idolatry. 14. Who forced another to sacrifice to Idols. 15. Wizards or Witches. 16. Prophaners of the Sabbath. 17. Who should curse Father or Mother. 18. A rebellious undutiful

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ful Son. They were burn'd that follow. 1. The Priest's Daughter caught in Adultery. 2. He who should lay with his own Daughter. 3. With his Daughter's Daughter. 4. His Son's Daughter. 5. His Wife's Daughter. 6. His Wife's Son's Daughter. 7. His Wife's Mother. 8. His Wife's Grandmother. 9. The Mother of his Wife's Father. Two were beheaded. 1. He that was guilty of Homicide. 2. He, who as a Magistrate forced any to commit Idolatry. Six were strangl'd. 1. He who should lay with another Man's Wife. 2. He who should smite his Father or Mother. 3. Who should steal an *Hebrew*. 4. An Elder who should disobey the Government. 5. A false Prophet. 6. An Astrologer who pretended to Prophecie from the Aspects of the Planets. It appears, that Stoning was reputed the greatest and most severe Punishment; Burning the next, then Beheading, the easiest Strangling. Our Doctors have a Rule, that when the Scripture speaks only in general Terms, that such an Offender shall be put to Death, without specifying the sort of Death: That that Death must be interpreted of Strangling. Thus *Exod. 21. ver. 29. If an Ox were wont to push, and the Owner inform'd of it, and hath not kept him in; and the Ox kill a Man or Woman, that Owner shall be put to Death*: In this and such like Instances, because the Death is not Specified, it's the Opinion of our Doctors, that such an one was to be strangl'd: They assigning a Reason for this Rule, which is this, Strangling is the most easie sort of Death

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Death or capital Punishment, and therefore when the Law is not express and particular in the kind of Death, it's reasonable to put the most favourable Construction upon the Words: But it must be confess'd this Rule does not always hold.

The manner of inflicting these capital Punishments has in it something peculiar, and observable. The Manner of *Stoning* was as follows: They led the Offender out of the Gates of the City, that is *Jerusalem*, and set him upon an Eminence two Cubits high, his Hands bound behind his Back, then one of the Witnesses threw a Stone with Violence at him, aiming about the Loins; if that killed not the Offender, then both the Witnesses heaved up a Stone as heavy as two Men, which the second Witness cast at him; if that kill'd him not, then all the People threw Stones at him, as *Deut. 17. 7. The Hands of the Witnesses shall be first upon him to put him to Death, and afterwards the Hands of all the People*; and it's the Observation of *R. Akiba* upon the Place just now quoted, that such Offenders as were to be ston'd were kept till one of the Feasts. The Party they executed when quite dead was afterwards for the greater Ignominy hung upon a Tree till towards Sun-set, then he and the Tree both were bury'd.

As for *Burning* it was Twofold, some were burnt by Faggots, this was call'd only *the burning of the Body*, the other by pouring scalding hot Lead in at their Mouths, which running into the Bowels kill'd them, the Body



As to appearance remaining whole, this therefore they call'd *the burning of the Soul*: This last was more cruel, which was made use of in punishing more grievous sort of Criminals. As for *Strangling*; the Malefactor was set up in Dung to the Loins, having a Towel cast about his Neck; this Towel was pull'd by two Executioners, one on one side, the other on the other, till the Delinquent was quite dead. Besides these capital Punishments whose Cognizance belong'd to the great and less *Sanhedrin*, there were Crimes of a less size; which are commonly reduced to these Four. 1. *Imprisonment*. 2. *Restitution in general*. 3. *Restitution in the same kind, or like for like*. 4. *Scourging*. Under *Imprisonment* were contain'd the Prison strictly so call'd, and also *Stocks, Pillory, Chains, Fetters*, and the like, which were much of the same Nature with those in use among us in these Days.

2. *Restitution* was commanded when Goods were unjustly got, or wrongfully detain'd, as also in the Cases of *Trespass*, as in *Exod. 22. ver. 1. If a Man steal a Sheep or an Ox and kill it or sell it, he shall restore five Oxen for one Ox, and four Sheep for one Sheep; and v. 9. for all manner of Trespasses he shall pay double*. This *Restitution* may be made either when the very same thing is restored, or an equivalent, or lastly, according to the utmost Abilities of the Offender. It's observable, that if the Ox or Sheep stolen were found alive with the Thief, he restor'd but double, *Exod. 22. ver. 4*. But if either sold or kill'd, then as before, five for an Ox,

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*Ox, four-fold for a Sheep.* In case the Thief was not able to make Restitution he was to be sold, to make what Restitution could possibly be made.

3. The Third was of the same Kind, *an Eye for an Eye, Foot for Foot*, Deut. 19. ver. 21. this either according to the literal Sense of the Law, when he who cut off another Man's Hand, was punish'd with the Loss of one of his own; or *Secondly*, by an *equivalent*, when the Price of the Member was paid, or some proportionable Muilt.

4. The last was *Scourging*, which was either with *small Rods*, or with *Thongs*, this Punishment was commanded, Deut. 25. ver. 2, 3. where the very Number of Stripes are limited, which the Judge must not exceed, for it is said, ver. 3. *forty Stripes he may give him and not exceed, lest if he should exceed and beat him above these, with many Stripes, then thy Brother shall seem vile unto thee.*

The Manner of *Scourging* was as follows. The Criminal had both Hands ty'd to a Post which was a Cubit and an half high, then his Cloaths were pull'd or rent off down to the Thigh; then the Judges being present took care that the porportionable Number of Stripes were inflicted, as Deut. 25. ver. 2. during the Whipping the Senior Judge read Deut. 28. ver. 58, 59. *if thou wilt not keep and do all the Words of the Law, then shall the Lord make thy Plagues wonderful*; the second Judge number'd the Stripes, and the third observ'd that the Executioner did his Duty. When the Executioner had perform'd his Office, the Senior

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Senior Judge concluded all with *Psal.* 78. v. 38. yet he being merciful forgave them their Iniquity. In some Cases, when the Offence was more Notorious, to proportion the Punishment according to the Crime, they ty'd Plummets of Lead, or sharp Thorns to the End of the Whip or Thongs, such are call'd in Scripture *Scorpions*, 1 Kings 12. ver. 14. Where *Rehoboam* threatned his Subjects, that whereas his Father had chastised them only with Whips, he would chastise them with *Scorpions*.

Thus I have given a brief Account of the ordinary Courts of Judicature settled in our Nation, their Judges and Power; Causes, Criminal and Punishments; I shall add a Word or two about other Officers hitherto not mention'd; which were used in all capital Judgments.

In our Courts of Judicature there were always five sorts of Persons concerned. 1. Judges. 2. Officers. 3. Lawyers or Advocates. 4. Notaries, and 5. Witnesses. Of the First and Fourth Sort I have already treated; I shall add a Word of the rest. The Second Sort were of the Nature of *Sheriffs* in *England*: It was their Business to put the Judge's Sentence in Execution; so that for that End they carry'd Staves, Whips, and other such Instruments along with them when they went to the Courts. The Lawyer or Advocate stood on the Right-hand of the Party cited into the Court, whether he pleaded for or against him; and upon that Account in Scripture to stand on the Right-hand, is taken

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taken for to plead the Cause, or to accuse thus *Psal. 119. ver. 31. The Lord shall stand on the Right-hand of the Poor*, that is, will plead their Cause. And *Zach. 3. ver. 1. Satan stood at the Right-hand of Joshua*, that is, to accuse, or plead against him.

In the next Place I shall speak of the Evidence in capital Cases. After they were called into the Courts and appear'd, the Elders gave them a Charge, that they should give in nothing upon *Conjecture* or *Hear-say*, tho' they heard it from a Man of Credit and Integrity: They urg'd the Difference between being a Witness in *criminal Matters* and *Causes* merely *Pecuniary*. If his Evidence prov'd false in *pecuniary Causes*, his Sin might be atton'd for, but in *capital Causes* it could not. After this the Witnesses were ask'd these five Questions, What *Year*? What *Day* of the *Month*? What *Day* of the *Week*? What *Hour*? And lastly, what *Place* the Crime was committed in? If one contradicted another, neither of their Evidence was look'd upon as valid; yet suppose one said such an Action was committed the second Day of the Month, the other said it was done on the Third, their Evidence might pass as valid; for in this Case it might be presum'd the one understood the Intercalation of a Day, whereas the other knew nothing of it, or at least took no notice of it: But if one said the Fault was done on the Third, the other on the First Day, their Evidence were reputed invalid.

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In *capital Causes* the Courts of our Nation were very cautious and wary when they condemn'd any Man, and therefore the *Prince* or *President* when he ask'd the Opinion of his *Brethren* the *Elders* or *Judges*, he began with those who were for freeing the Person accused, after that he demanded the Voices of those who were for condemning him: If there was but one Voice more for absolving than condemning the Criminal, he was pardon'd: But none was condemn'd except there were at least two Voices more for condemning than for absolving him. If the Criminal was absolv'd, he was never cited to appear again; but though condemn'd, if he could have any new Evidence which seem'd to make for him, he might have a *Rehearing*; and besides any one might be heard who offer'd any thing in his Defence, but none except Men of a settled Reputation were allow'd to come in as Evidence against him.

By these and other Instances it appears, our Nation was very unwilling to shed Blood. If any bare false Witness, he was to suffer according to the Crime objected and sworn. In *capital Crimes* he was to suffer a *capital Punishment*: Though our Doctors are of Opinion, that the false Witness was not executed, except the Person against whom he swore was condemn'd by the Judges. The Intention of the Criminal was particularly consider'd by our Judges; for if any Criminal design'd to kill a Beast, but by chance kill'd a Man; or if he design'd to kill a Stranger, but kill'd an *Israelite*; or an *Apostate*, but

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kill'd one of the *Faithful*, his Intention in these, and such like Cases sav'd him. If any kill'd another by Accident, he was to flee for it.

Thus I have with all possible Brevity given an Account of the Persons concern'd in the Courts of Judicature: I have spoke of what was peculiar in *Burning, Stoning, Strangling* and *Beheading*; I shall add a Word or two concerning those Ceremonies which were common to all the *Capital Punishments*.

*First*, The Judges were to use great Deliberation, especially in *Capital Matters*; in this they imitated our great *Legislator Moses*, who in Matters of Moment in a solemn Manner bespake the Patience of the People in these Words; *Stay, I will hear what the Lord will say.*

*Secondly*, The Person accused was placed on some high Place where he might be seen. Hence, *set Naboth on high*, 1 Kings 21. ver. 9.

*Thirdly*, When the Judges pronounced Sentence, they and the Witnesses put their Hands on the condemn'd Person's Head, and said, *Thy Blood be upon thine own Head.*

*Fourthly*, The Place of Execution was without the Gates of the City, whither the *Malefactors* were carry'd by two Executioners.

*Fifthly*, When the *Malefactor* was led out, a Cryer went before publishing what Death he was to suffer, what his Crime was, who were Evidence, where and when he committed the Fault.

*Sixthly*,



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*Sixthly*, He was exhorted to confess his Fault, that he might have *his Portion in the World to come.*

*Seventhly*, They mix'd *Frankinsence* in a Glas of Wine.

*Lastly*, The Instrument by which he suffer'd was bury'd, whether it was the Tree on which he was hang'd, or the Stone, Sword, or Napkin by which he was kill'd.

From this short Account any one will be able to form a just Idea of our *ordinary Courts of Judicature*: Before I conclude, I shall add a Word or two of those *extraordinary Courts*, whose Sentence was look'd upon as valid in our Nation, these were five. 1. The King's Tribunal. 2. A Court kept by one Judge, who was appointed by the *Sanhedrin*. 3. The Zealots had Power to punish notorious Offenders without any formal Process. 4. The Courts or Sessions held by entire Tribes, or the major Part of them, as also of Fraternities and Sects. 5. And lastly, The Priests had a Power of determining who were legal Lepers, who not. As to the King's Power, though in the *Misna* and other Places we read, that the King can neither pass Sentence upon any one, nor have Sentence pass'd upon him by any one; yet that Opinion was taken up in the Reigns of the *Assinonean* Princes, who had slighted and contemn'd the *Sanhedrin*; for our ancient Kings had Power to Sentence to Death any one who spake disrespectfully of him, or disobey'd his Commands when Just and Lawful; an Instance of this we meet with 2 *Sam.* 16. ver. 9. in *Shimei* the

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Son of Gera, who cursed David, and our learned Country-man *Maimonides* in his *More Nevachim*, Part 3. Chap. 40. gives us another Instance where the King had Power of Life and Death, which was when there were violent Presumptions, that one was guilty of *Homicide*, yet the *Sanhedrin* proceeding according to the strictest Letter of the Law, and having not sufficient Evidence against the Criminal must absolve him ; in this Case the King could Sentence such an one to Death. Questionless the *Judicial Power* of our Kings differ'd according to the different State of our Nation ; for our Country-man *Josephus* tells us, That when *Hyrcaus* Son of *Alexander* was made High Priest by *Julius Caesar*, besides the ordinary Power, he invested him with the Power of determining all Controversies about our *Discipline*. Yet though our Kings in these Cases had Power of Life and Death, or of imprisoning such Criminal, yet he would not confiscate the Goods of his Subjects without being guilty of Rapine. In extraordinary Cases also the Determination was referr'd to the King, as 1 *Kings* 3. 16. *Solomon determined the Matter between the two Women who contended about the Child* ; therefore our Doctors tell us, that when the King ascended his *Throne* or *Tribunal* which had six Steps, the Common-Cryer pronounced as many Cautions to the King with Relation to the Determination. When he mounted the first Step, the Cryer said, *Do not pervert Judgment* ; At the second, *Respect not Persons* ; At the third, *Accept of no Bribes* ;  
At

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At the fourth, *Plant no Grove*; At the fifth, *Erect no Statue*; At the sixth, *Do not offer any Ox or Sheep to the Lord which has any Blemish*. And when the King was set upon his Throne, he cry'd, *Consider before whom thou sitest*: Suppose the King had any legal Imperfection, he appointed a *Vice-Gerent*, 2 Kings 15. 5. It's said, *King Azariah was smitten with a Leprosie*, and so was confin'd to his House, and Jotham his Son was set over the Palace, and judged the People of the Land.

The Second extraordinary Court was when one Man sat, being appointed by the *Sanhedrin*, and being of a known Integrity, and of a settled Reputation, he could only judge in *Pecuniary Causes* by setting a Fine upon the Delinquent; but he could not order any to be *Whipt*, much less pass Sentence in capital Crimes.

As to the *Zealots* when they saw any one notoriously transgress the Law, or heard him blaspheme, without any other Ceremony they fell upon him and kill'd him upon the Spot.

The *Consistories* or *Assemblies of Tribes*, or the major Part of them, as also of *Fraternities* and *peculiar Sects*, as the *Essens*, determin'd Matters which related to their own Bodies, and whatsoever was concluded in these *Sessions* was look'd upon as valid only, as it tended to the Peace and Good of the Government, and so approv'd on for the present; had but not the Force of Decisions made by the *Ordinary Courts of Judicature*.

The last extraordinary Power of judging was that of the *Priests*, who were to take



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Cognizance of the *Lepers*, their Cloaths, Household-goods, Cleanness or Uncleanness. This Power did not belong to the Priests as they bare such and such Offices, or to any particular Man by Name, but without any Distinction to any, who met the *Leper* or whom the *Leper* should make choice of. Tho' others could distinguish who labour'd under the Leprosie, who not; yet none but the Priest could with Authority pronounce him Unclean; and therefore suppose the Priest could not distinguish well in the Point himself, he must get some experienc'd knowing Man, and according as that experienc'd Man declar'd the Person suspected to be Clean or Unclean, the Priest was to pronounce him Clean or Unclean, and consequently to confine him to his House, or suffer him to go Abroad.

This is what I thought most observable in relation to the *Extraordinary Courts of Judicature*, whose Sentence was look'd on as valid by our Nation. I shall in the next Place give a brief Account of *Excommunication* as practis'd in our Courts, which I reserv'd for this Place, because it had in it something Uncommon and Extraordinary. Our Nation grounded their Practise in this Point, (as well as in inflicting other Punishments) upon the Divine Authority; for when *Korath*, *Dathan* and *Abiram*, rebell'd against our Lawgiver *Moses* and his Brother *Aaron*, and seduced the greatest part of the Congregation, Numb. 16. ver. 20. God spake unto *Moses* and to *Aaron* saying, ver. 21. separate your selves from

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from among the Congregation, that I may consume them in a Moment. But Moses and Aaron fell on their Faces and interceded with God for the Congregation, and their Prayers were heard, but they must depart from among these proud Rebels, or perish in the common Ruin; so ver. 27. They left Korah, Dathan and Abiram, and these when separated from the Congregation were swallowed up alive. In like manner when Achan's Sin was discover'd, Josh. 7. ver. 24. Joshua and all Israel with him took Achan the Son of Zerah, and the Silver, and the Garment, and the Wedge of Gold, and his Sons, and his Daughters, and his Oxen, and his Asses, and his Sheep, and his Tent, and all that he had, and they brought them into the Vally of Achor. Whence it's evident, that before they inflicted Punishment upon Achan, he was separated from the Congregation. Upon these and such like Authorities our Nation solemnly Excommunicated several Offenders, and the Power of Excommunication belonged to several Courts, but principally to the great *Sanhedrin* of seventy one. That the Practise of our Nation in this Point may be set in its just Light, I shall assign, 1. The Crimes for which any of our Nation was to be Excommunicated. 2. The Ceremonies used in Excommunication, after that I shall speak of the Degrees, Nature and Consequents of Excommunication as practised in our Country.

Our Doctors commonly reckon Twenty Four Criminals, against whom Excommunication was pronounced, as 1, Against him who should

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should defame or reflect upon a wise Man or Doctor, tho' dead. 2. Who should reproach a publick Officer of any of our Courts. 3. Who should call a Free-man, a Slave or Vassal. 4. Who summon'd to the Courts, did not appear at the Time prefix'd. 5. Who should condemn any one Precept of the Tribes or the *Law*. 6. Who did not stand to the Determination or Sentence of the *Sanhedrin*, he was Excommunicated till such times as he submitted. Who kept any thing whereby he might endamage his Neighbour; as for instance, a biting Dog, broken Ladder or Style, was to be Excommunicated till he repair'd the Present, and took care to prevent all future Damage. 8. Who sold his Ground to an Heathen, except he took care that no Damage should upon that Account befall his Neighbour. 9. Who should appear as Evidence against one of our Nation in the Courts of other Nations; and so the Person accused should be forced to pay any Fine or Mult contrary to the Customs of our Nation, such an one was Excommunicated till he refunded the Fine imposed on the other. 10. He who kill'd the Sacrifices, but set not apart what was due to the Priests, was Excommunicated till he took care the Priests were satisfied for the Wrong done them. 11. Who should neglect to observe a Holy-Day when in Captivity, tho' such a Day was not observed in the Place where he sojourn'd. 12. Who should work on the Eve of the Passover. 13. Who pronounced the Name of God with Marks of Contempt, or with an Oath. 14. Or should



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should give others an occasion of taking God's Name in vain, or using it without a profound Respect. 15. Who should perswade the common People to eat the Sacrifice in a Place which was not Sacred. 16. Who should compute the Years and Months, otherwise than the Law commanded. 17. Who should make the Blind to stumble and fall. 18. Who should hinder the People from observing any one Precept of the Law. 19. Who should offer, or bring to be offer'd as a Sacrifice what had been torn by Beasts. 20. The Sacrificer, who had not try'd his Knife before a wise Man. 21. The Scholar who carry'd himself rudely and obstinately towards his Master. 22. An Elder of a lost Reputation. 23. Who should Excommunicate another without just Cause. 24. He, who should lie with his *Wife* after he had divorced her. These are the principal Crimes for which any one was Excommunicated. In the next Place I shall shew who were invested with the Power of Excommunicating.

This Power was chiefly lodg'd in the fore-mention'd Courts of Judicature, for the *Pri- vate Men* in some Cases might Excommuni- cate, and were oblig'd to do so under pain of being Excommunicated themselves, as when they heard any one use the Name of God without a just Respect; yet this Power was especially to be exercised by the *Priests*, and the *Sanhedrin*. There were some Persons eminent for *Learning*, *Authority*, or *Descent*, who were either not at all lyable to this Censure, or at least we are told, That great  
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Caution was to be used in passing this Censure upon them, and Sentence was to be pronounced by the *Great Sanhedrin*. Such were the *Prince*, and the *Father* of the *Great Sanhedrin*, as also the more eminent *Elders*, *Lawyers* and *Doctors*, nor was it usual to *Excommunicate* the *Candidates*, or forbid them Privilege of sitting in the Courts, but upon very mature Deliberation: He who was *Excommunicated* for abusing an *Elder*, *Doctor* or *Lawyer*, was only prohibited their Company; but he who was *Excommunicated* for any other of the foremention'd Crimes, was prohibited the Company of all Mankind, except his own Family, and even that too in some Cases, as will appear by and by. These may satisfy you what are the Crimes, and who the Persons, for which, and against whom *Excommunication* was pronounced. I shall in the next Place give the *Form* and *Ceremonies* used at the pronouncing of this Censure.

When any was convicted of the Crimes before-mention'd, then the Sentence was pronounced thus, *Let N. B. be Excommunicated*. For though the Person was present, yet the Custom was to pronounce the sentence not in the Second, but Third Person. Not, *Be thou Excommunicated*, but *let N. B. be Excommunicated*, and if the Person's Name was not known, the Form run thus, *let that Man be Excommunicated*. Sometimes the Ceremony was perform'd with great Solemnity, as with Trumpets; for we read that *Ezra*, *Zerubbabel* and *Joshua* the Son of *Jozedech*, the High Priest, call'd together all the Congregation

gation into the Temple of the Lord, then came in *Three Hundred* Priests and *Three Hundred* inferior Candidates, who had *Three Hundred* Books of the Law, and *Three Hundred* Trumpets in their Hands, these blew the Trumpets, the *Levites* singing in the mean time, then they Excommunicated the *Chuthean* by the Mysterious Name of our God, by the *Decalogue* and the Supreme Court of *Heaven*. Hence all their Goods became unholy, and it was equally unlawful to eat Flesh, as to eat Hogs Flesh. This Form differ'd according as the Persons Excommunicated were of a *Private* or *Publick* Capacity, as the Censure was against a single Man, or a whole Tribe or a whole City.

There were two *Species* or rather *Degrees* of Excommunication, the *Less* and the *Greater*. The less Excommunication declared such a *Person*, such a *Tribe*, or such a *City*, to be depriv'd of the Company of *such Men*, *such a City*, *Province*, or the *whole Nation*, according to the Nature of the Crime, and the Quality of the Person. And after Sentence was pronounced, none of those from whose Society he was excluded, durst come within four Cubits of him, except his *Wife* and *Children*; by this as a publick Mark of Infamy he was distinguish'd from all the *Faithful*, till he repented and so was publickly restor'd: By this Means he was excluded from all Feasts, nor could he eat or drink with any *Neighbour*, nor make up *One* of the *Ten*, which according to the Custom of our Nation, was reputed a great Disgrace.

And



And in some Cases it was not lawful for him who met the Person Excommunicated to salute him: It depended upon the Pleasure of the Court, and the Nature of the Crime to limit or extend the Bounds of Excommunication; for he, who was prohibited the Society of *some Persons or Cities*, that is, who was Excommunicated in respect of such *Persons or Cities*, might live in other Cities without any Molestation, and the Inhabitants of those Cities might freely converse with him, so that the same Person by some was accounted *Excommunicate*, by others not, according to the Quality of the Person pronouncing, and the Nature of the Sentence pronounced: Thus we read in the *Babylonish Gemara*, He, who was *Excommunicate* with Relation to the *Master*, was reputed such also with Relation to the *Scholar*, but not the contrary; for tho' the *Scholar* might not converse with him, the *Master* might, and so he who was declar'd *Excommunicate* with Respect to his own City, was declar'd such with Respect to all others. But the contrary did not always hold; and he who was *Excommunicate* with Relation to the *Prince*, was look'd upon as such with Relation to the *whole Church* or the *Jewish Nation*; but the contrary was not always true: So that *Excommunication* was either in part, or with Relation to all in general; he who lay under the former, as we read in the *Gemara* of *Jerusalem*, tho' he suffer'd not all the Inconveniencies of the latter, yet this Custom prevail'd, that all Men should shun his Company, that by this means he might

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be asham'd of himself, and so repent, and be receiv'd again into the Congregation; for the main Design of *Excommunication* was to bring the *Delinquent* to a just Sense of his Fault, and to teach others to avoid the Crime for which he lay *Excommunicate*. If the Person *Excommunicated* continued *Obstinate* and *Refractory*, and persisted in his Crimes, and deny'd the Authority of the Court, for thirty Days, or a Month after Sentence was first pronounced against him; nay, if he made not his *Reconciliation*, and very solemnly desir'd *Absolution*, and so to be reconcil'd with the Society, from whose Conversation he was seclud'd, by vertue of the Censure, then the *Niddui* or the *less Species* of *Excommunication* was again pronounced against him, which continu'd for thirty Days more, and if within that Time he did not Recant, beg Pardon and submit to the Censure and Power of the Court, after that Month was expired, the greater *Excommunication* or *Cherem* was thunder'd out against him, and this sort of *Excommunication* could be pronounced by none but by some of the Court, or some deputed by them. Though it was in the Power of private Persons to pronounce the *Niddui* or *less Excommunication*. The Sentence of the greater *Excommunication* was full of Curses, it imported commonly thus much, *Let N. B. be Damn'd: Let him be Anathema and Cursed: Let all the Curses and Imprecations fall upon him: Let the Penalty of Perjury fall upon him, and so let him remain Excommunicate, and be deprived of the Conversation of*  
all

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all the Faithful, and let the Niddui under which he lies at present be changed into Cherem or the greater Excommunication. And he who lay under this Censure was not only depriv'd of the Priviledge of coming within four Cubits of any one, or to Wash, Eat or Drink with those, with Relation to whom he stood *Excommunicate*, but he was prohibited all manner of Conversation with all Mankind, only some were allow'd to carry him a small Quantity of Victuals, so much as was absolutely necessary to keep him among the Living. Our Nation did observe this Discipline so very rigidly, that if any was so bold as to keep Company with the Person thus *Excommunicate* before his *Absolution*, it was usual to punish him by pronouncing the Sentence of Excommunication against him, which was pronounced against the former, and so he lay under all the Inconveniencies of the former *Excommunicate*. The Goods of him, who lay under the Censure of the greater *Excommunication* were confiscated for sacred Uses, and if any died *Excommunicate*, none were suffer'd to weep for him; and as a Mark of Ignominy, an heap of Stones were thrown upon his Grave, or a great Stone with the Sentence of the Court which excommunicated him writ upon it: So that the Faithful did not only avoid the Company of all excommunicate Persons whilst alive, but their very Memory stunk after Death. It's observable, that he who lay under the greater *Excommunication* was penn'd up in a little Hut, and there was fed by such as the Courts

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gave Orders to feed him; It is likewise observable, that both Sexes were liable to *Excommunication*, that is, both Man and Woman.

As I hinted before, the Design of *Excommunicating*, was to bring the Criminal to a just Sense of his Crime, and so work a faithful Reformation in him; and therefore upon evident Marks of Repentance his *Excommunication* was taken off by *Absolution*; and as the Form of *Excommunication* differ'd, according as the Nature of the Crime and Quality of the Person, who pronounced it, were different, so the Form of *Absolution* differ'd according as it was pronounced by a *single Person*, by a *Society*, *Court* or *Prince*. The Form was worded commonly to this Sense when the Person excommunicate was present: *Thou art absolved, and thy Crime is remitted*: But when absent it run to this Effect, *N. is absolved and his Fault remitted*. The Power of *absolving* was not without its Exceptions and Restrictions, for without some Tokens of Sorrow for the Fault committed, none could Absolve; but as soon as there was evident Marks of Repentance, any one who *excommunicated* another might *absolve* him: Hence we read in the *Babylonish Gemara*, the *Absolution* was not valid till the Person *excommunicate* quitted his former Course of living, and was touch'd with sensible Accents of Sorrow for his Faults, and it's the Doctrine of the *Talmud*, that whosoever can *Excommunicate* can *Absolve*. It was not necessary that *thirty Days* should elapse after *Excommunication* before *Absolution*; for, except in Crimes of a

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more heinous Nature, *Absolution* might be pronounced immediately after *Excommunication*, when it appear'd manifestly that the Person excommunicate repented of the Fact committed: Hence a famous Doctor of our Nation, *R. Samuel* has it: *The same Blast of the Horn tyeth and looseth*, that is, *Excommunication and Absolution may be pronounced at the same Instant*. And *Maimonides* says, *They excommunicate and absolve in the same Moment, as soon as the guilty Person is returned to himself, but if he persisted in his Fault, for his Contumacy (as for more grievous Sins) Absolution was deferred till the thirtieth Day*. It was farther requir'd, that if the Delinquent was present when *Excommunicated*, he might be present also at his *Absolution*; but if absent, when *Excommunicated*, he might be *Absolved* either present or absent. If any was *Excommunicated* by the *Sanhedrin* or other Courts, he might be absolved by those Courts, or by one Judge deputed by these Courts, to take Cognizance of his Sorrow and Repentance; for so our Country-man *Maimonides* answers the Question, What Number was requir'd to absolve from the *Niddai* and *Cherem*, that minor and major *Excommunication*? The Answer is, The Court of three or one Judge appointed publicly for that Purpose. He, who was excommunicated for Defamation, could not be absolv'd till he had asked the Injured Person's Pardon.

These are what I thought most material as to the manner of *Absolution*; it must be confessed both the Forms of *Excommunication* and

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*Absolution* were different according to the different Times, Places and Crimes. Some when Excommunicated by the *minor Excommunication* might frequent *one* Place not *another*, might go to *Bethlehem* not to *Jerusalem*; might go into some Streets of *Jerusalem* not to others; into *some Courts* of the *Temple* not into *others*: Some must when they enter *such a City* go in at *such a Gate*, and go out at *such another*. Some by *Absolution* were enjoin'd a sort of Penance, and that either *Sacramental* or *Civil*. *Sacramental* Penance consisted in *Vows*, *Expiations* and *Offerings* to the *Supreme Deity*, whereby the Delinquent made full Demonstration of his inward Compunction or Sorrow. The *Civil* or *Penal* Penance was enjoin'd likewise to have a full Proof of the Person's Sincerity and Submission; for by paying his Mule he gave full Testimony of his Submission to the Authority of him or them, who were to absolve him.

By all which it appears, that *Excommunication* tended altogether to the bettering of Mens Lives, the Institution shew'd such Delinquents were unfit for human Society; the Form of *Excommunication*, actually when pronounced by lawful Authority, depriv'd the Criminal of the Society of Conversation, as well as the Profit of Commerce; and the ready Restitution by *Absolution* shew'd there was no more design'd than that the Sinner should forbear his wicked Courses, and commence fit for Society again, and the Penalty whether *Sacred* or *Civil*, was but as a sensible Mark of his Repentance.



## C H A P. II.

*Of the Jewish Laws concerning Tithes, &c.*

**T**Hat God created the World for the Manifestation of his own Glory, is a most certain and unquestionable Truth. Now this End is most visibly serv'd by the exterior Acts of Worship and Adoration which his Creatures are oblig'd to pay as an Acknowledgement of his Sovereign Power and Wisdom, and concerning which he hath been pleased from time to time to make sufficient Revelation to Mankind; particularly the Patriarchs, and other holy Persons of Old. And forasmuch as the said Worship could not be supported without a special Designation of the Place wherein it was to be celebrated, and of the Persons who were to perform the sacred Offices: He took abundant care to signify his Pleasure, with Respect to both the one and the other. As to the Persons who were to attend on his Service in the publick Administration thereof, (which my present Design obliges me chiefly to consider) 'tis plain, that he ever expressed a tender Concern for them, and therefore made ample Provision for their Support and Maintenance: And as this was various according to the different Declarations of his Will in that behalf; so that which most universally obtain'd, and was of the earliest Institution, was

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was the Appropriation of Tithes to that sacred Use. Concerning which I shall endeavour to give a short Account as to their Origin, Nature and Design, particularly with reference to our Nation, taking in such incidental Matters as the Nature of the Subject shall require, and my design'd Brevity shall permit.

That the Custom of paying *Tithes* is of great Antiquity, is (I think) allow'd on all Hands. We have an early Instance of it in the Patriarch *Abraham*, Gen. 14. Who in his Return from the Slaughter of the Four Kings, being met by *Melchisedech*, the Priest of the most high God, he gave him the Tenth Part, not only of the Spoil, but of all his Goods. Here *Aben Ezra* is of Opinion that *Melchisedech* paid Tithes to *Abraham*, for which he seems to have some Countenance from the Text, ver. 20. compar'd with the 18th and 19th Verses, because he that gave the Tenth Part of all, seems to be the same with him that had blessed *Abraham*, and that was *Melchisedech*. But the rest of our Doctors do universally agree, and with better Reason conclude, that the said Patriarch paid Tithes to *Melchisedech*, in consideration of the Character which he bore, viz. on account of his being the Priest of the most high God. In answer therefore to *Aben Ezra's* Pretences, it may be sufficient to observe, that 'tis no unusual Form of Speech in Scripture to refer the pronoun Demonstrative to the more remote Substantive, and not to that immediately preceding; as plainly appears

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from 2 Sam. 13. 37. *But Absalom fled and went to Talmai the Son of Ammihud, King of Geshur; and mourned for his Son every Day.* Now we might as well from these Words infer, that *Absalom* mourn'd for his Son, as from the Text before-cited, that *Melchisedech* paid Tithes to Abraham. But the foregoing Part of the History does necessarily determine us to refer these Words here to *David*, so that the meaning will be that *David* mourned for his Son, i. e. *Annon* whom *Absalom* had caused to be barbarously slain, ver. 29. That the Custom of paying Tithes did also obtain in the Days of the Patriarch *Isaac*, our Doctors infer from that Passage, Gen. 27. ver. 12. *Isaac sowed in that Land, (i. e. Gerar) and received in the same Year an hundred Fold, or an hundred Measures,* as our ancient Writers interpret the Word, and declare that he measured what he had reaped in order to pay the Tenth. The Words of *Jacob*, Gen. 28. do likewise evince the certainty of our Position concerning the Antiquity of paying Tithes: *Jacob vowed a Vow, saying, if God will be with me, and will keep me in this Way that I go, and will give me Bread to eat, and Raiment to put on; so that I come again to my Father's House with Peace: Then shall the Lord be my God. And this Stone, which I have set for a Pillar, shall be God's House; and of all that thou shalt give me, I will surely give the Tenth unto thee.* This Vow God reminded him of in his Return from *Padan-Aram*, Gen. 31. 13. *I am the God of Bethel where thou anointedst the Pillar, and where*



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where thou vowedst a Vow unto me; and that Jacob did perform fully his Vow, no Question can reasonably be made; for Gen. 35. 14. we find, that he set up a Pillar in the Place where he talked with God, even a Pillar of Stone; and poured a Drink-Offering thereon, and poured Oyl thereon. Where, tho' the Text does not expressly mention the Payment of the Tenth, which was Part of his Vow, yet as it was not consistent with his Piety to omit that, so Rabbi Solomon Jarchi and Aben Ezra do positively say, that he did fulfil that Part also, in their Explications of the Chapter last cited. And with them Josephus agrees: For having given an Account of this whole Affair, pursuant to the Scripture-History of it, he says expressly that Jacob perform'd his Vow upon his return to Bethel offering the Tenth of all his Goods, in the 1st. Book of his Jewish Antiquities, Chap. 19. A further Argument in Confirmation of the Antiquity of this Practice, we meet withall in the Person of Job, (who by Consent of all Chronologers lived long before the Days of Moses;) which appears as from other Places, so particularly from the 31st. Ch. of his Book, v. 28. *If my Land cry against me; or that the Furrows thereof likewise complain.* Which Passage our ancient Doctors put this Interpretation upon: *If the Furrows complain that I have not brought out my Tithes, as was meet.* By what we have hitherto advanced, it appears, that the Custom of paying Tithes prevail'd in the World before the Law was given by Moses, and consequently doth not owe its Origin to

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that positive Institution. Here a material Question doth arise, viz. whence the said Custom had its Beginning; or by what Authority it was first established?

Some are of Opinion that it ow'd its rise to human Appointment, because of the Evidence every where to be met with in profane History of the early and universal Practice of it among all Nations, to whom it does not appear that God communicated the Knowledge of his Will in that Behalf. And hence they say, it became Part of the positive Law of *Moses*, which, not only in this Particular, but also in most, if not all, the other Precepts and Usages enjoin'd by it, was, if these Men may be credited, drawn up perfectly in compliance with the commonly received Rites and Practices of the *Heathens*. But this Opinion is by no means to be allowed, much less the Use that is made of it. For since it is granted (as by what we have already said, it necessarily must) that the *Patriarchs* did pay *Tithes*, it is wholly improbable that they did so in pursuance of the received Usages of their Times. I shall therefore endeavour to settle the true Opinion as to the Question in Hand, which will be a sufficient Confutation of the contrary Pretences. It is most probable that the Practice of paying *Tithes* did owe its origin to Divine Appointment, and that God Almighty among other Communications of his Will to the *Patriarchs*, with whom he frequently and familiarly conversed, thought fit to oblige them to the said Practice; otherwise

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no tolerable Account can be given, why the Fourth or Fifth, or any other Portion might not as well have been set apart for that sacred Use to which the *Tenths* were applyed; as we shall by and by more fully demonstrate. At present let it suffice to observe, in Confirmation of our Assertion, that God vouchsafed to deliver several Precepts to the *Patriarchs* (which afterwards became Part of the Law of *Moses*) which yet we have no particular Account of in the sacred History, as to the Time when, or Occasion upon which they were delivered. We find that *Noah* sacrificed, and that he pleased God in the Performance of that Duty; surely it will not be pretended, that he did this in compliance with the Practice of the Heathens, there being then none left alive whom he could imitate therein, and therefore we may safely conclude, that his Sacrificing was an Effect of God's immediate Inspiration, tho' we do not meet with any antecedent Command importing any such Thing. Again, God, himself testifies of *Abraham* that he had received some Laws from him, and had lived conformably to them: *Abraham obeyed my Voice, and kept my Charge, my Commandments, my Statutes, and my Laws, Gen. 26. 5.* What this *Charge*, these *Laws*, or *Commandments* were, we do not find any where distinctly specified; but may justly presume they were of great Importance to the Conduct of religious Life; and to think otherwise would be to have unworthy Conceptions of the Wisdom of their Author. That they were  
not



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not barely the seven Precepts given to Noah, we have reason to believe not only on Account of the Covenant of Circumcision, which God entered into with *Abraham* himself, but also on Account of some Laws which were received among the *Patriarchs* long before the Time of *Moses*; particularly that which obliged the Brother to marry his Brothers Relict, and that of punishing an Adulteress with Death, *Gen.* 38. 8. and v. 24. Now it being highly probable, that of those Divine Statutes and Laws which *Abraham* is said to have kept, some, if not the greatest Part, related to the Worship of the true God, which that *Patriarch* was to teach his Children, *Gen.* 18. 19. and which without an agreeable Provision for the Ministers employ'd in the Performance of it, could not have been supported: it is most consonant to Reason to believe, that God gave Commandment to *Abraham* to separate the Tenth, for that sacred Use, and that in pursuance of the said Commandment he not only paid Tithes himself, but transmitted to his Posterity the Knowledge of their Obligation as in other Things, so also in that Particular. And this, not to his immediate Descendants only, but likewise to all with whom he conversed: Whereby it came to pass that the *Egyptians*, among whom he sojourned, were instructed by him in those Things which God had been pleased to communicate to him the Knowledge of. These Instructions passing by degrees into other Nations, came at last to be generally received; only with this Difference,

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ference, that whereas *Abraham* instructed them to whom he first deliver'd those Divine Precepts to worship and serve the true God only; they notwithstanding upon the Growth and Prevalence of Idolatry and Polytheism, paid Divine Service to their Idols, and consecrated their *Tenths* for the Support of their superstitious Practices. And therefore to conclude from that Agreement betwixt our Rites and Usages, and those received among the Heathens, that our Laws were calculated to comply with their corrupt idolatrous Customs is to begin at the wrong End: The Truth being this, that the Patriarchs taught the World the Things which they had receiv'd by Divine Inspiration, (as our Writers generally agree, and *Josephus* does positively determine in the first Book of his *Jewish Antiquities*, chap. 9. not to insist on the Testimony of *Eusebius*, and other Christian Fathers in this Affair, which yet they ought to have some regard to against whom we now dispute;) But that the Heathens corrupted what they had so received to serve the Ends of their false Worship. Notwithstanding therefore that the Law of *Moses* does in many Particulars fall in with the commonly receiv'd Practices of the Heathens; we are not upon that Account to infer, that it was in such Particulars deriv'd from those Practices, but being enacted by God's immediate Authority, did but renew those Injunctions, which himself had given to the *Patriarchs*, and which the Heathens had receiv'd from them, though  
after

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afterwards, as we have said, by them perverted to their own unwarrantable Purpose. And this we shall be the more confirm'd in the Belief of, the more we consider the Perfection of the said Law, which is a Character no way reconcilable to the Practices of the *Gentile World*, which were so far from being perfect, that they were not tolerable in the Sight of God. Besides, the same Law forbids us to do after or walk in the Manners of the Heathens, *Levit. 20. 23.* That is, it forbids us to serve God in their Way, or to imitate them in their Corruptions, but obliges us to keep to the primitive Instructions given to the *Patriarchs*, which the Heathens had most grossly perverted and abused. But if the Law its self was derived from the known Practices of the Heathens, then the meaning of that Prohibition will be, that we must not do what the Law strictly enjoins to be done; and they that can entertain such a Notion as that, may be safely let alone to believe what they please. In the mean time every unprejudiced Person may plainly perceive how injurious to the Wisdom of God such an Opinion is in its necessary Consequences.

Having thus endeavour'd to answer the Question propounded by us, we shall next proceed to enquire why the *Tenth*, and not the *Fifth*, *Sixth*, or any other Part, was assign'd for the Maintenance of the Ministers of Religion? In answer hereunto I shall not go about to examine all the Reasons alledg'd by the several Authors that have handled the Point;



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Point; some whereof pretend, that it was on Account of the *Tenth Number's* being the most perfect of all others, because a complete Number is terminated in it, and takes its beginning from it, and therefore was most fit to be apply'd to the Worship of the most high God, who is the Beginning and End of all Things, for the Support of those that were employ'd in his Service; others, that the *Tenth Number* comprizes in it all single Numbers, together with their Differences, Analogies, Perfections and Species, as both *Philo Judaeus*, and several of the Heathen Philosophers, particularly those of *Pythagoras's* School, have undertaken at large to demonstrate. I shall not, I say go about to examine these Reasons, and therefore I shall only observe, that the Custom of paying the Tenth rather than any other Portion could not proceed from human Appointment, because then the Obligation to comport with the Custom of paying *Tithes*, must arise purely from the Nature of the Thing, compar'd with the Ends of Religion; whereas no imaginable Reason can be given why the *ninth, eleventh* or *twelfth* Part might not as well have answer'd the said Ends, since there doth not appear any natural Unfitness in them. And surely 'tis next to impossible, that Men should universally agree in their Apprehensions of any thing, concerning which no possible Reason from the Nature of the Thing can be assign'd, why they should so agree. And therefore the Custom of assigning the *Tenth* rather than any other Portion, to the Uses

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Uses above specified, must have been of Divine Appointment, and by what means it came to be so generally receiv'd, is abundantly manifest by what we have already advanced; as having prov'd that the Patriarchs receiv'd it by Inspiration from God, and communicated it to the Nations with whom they had any Converse, whereby it stept by degrees into universal Practice, and was at last by the immediate Authority of God, establish'd as a part of the Law of *Moses*: Which Law having been settled by God as the Rule of his publick Worship and Service, and accepted as such by all our Nation: It will be proper next to enquire what Provision was made by it for the Maintenance of those who were appointed to perform the Offices of Religion; what Tithes and other Dues the said Law empower'd the *Levites* and the *Priests* to claim, and by whom and upon what Accounts the Tithes were to be paid. The Answer to which Enquiry, together with some incidental Matters, will fully comprize what I propos'd at first to discourse of.

As God is the Lord and Sovereign Ruler of the Universe, and the Author of all the Good Things which his Creatures enjoy; so hath he an indisputable Right to dispose of every Thing in it, in such sort as to his wise Providence shall seem meet. And forasmuch as he makes agreeable Provision for the Support of Mankind, by affording them Food and Sustenance: It was no way Congruous to his Wisdom to leave Them unprovided

vided for, whose Business it was to attend on his Service, when that very Attendance debarr'd them from all other Employments, whereby they might furnish themselves with the Necessaries and Conveniences of Life. Whereas therefore, he gave Commandment, that the Tribe of *Levi* should have no Inheritance among their Brethren, no not when our Nation was settled in the Promised Land which was to be divided by Lot: He was pleased to assign his own Portion for their Maintenance, and *he himself was their Inheritance*, Deut. 10. 8, 9. Whereby it came to pass that what was demanded by him as his due, was appropriated to, and set apart for the Use of them who ministred in his holy Temple, and attended on the Service of the Altar, or in the Words of the Text now cited, *who bare the Ark of the Covenant of the Lord, who stood before the Lord, to minister unto him, and to bless in his Name*. And because that Portion, which was so set apart for the Use of the *Levites* and *Priests*, was not of one Kind only, as we have intimated before, I shall therefore proceed to give a distinct Account of it under its several Species.

Now the first that we shall take Notice of was the great Oblation, call'd *Teruma Gedolah*, partly in Opposition to another Offering of that kind made by the *Levites*, out of their Portion, to the *Priests* (of which afterwards) and partly because of its great Sanctity, as being the first of the ripe Fruits that was separated to a sacred Use, and was



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to be eaten by the Priests and their Children only, according to the Commandment of the Lord to Aaron in that behalf, *Levit.* 18. 11. *And this is thine; the Heave-Offering of their Gift, with all the Wave-Offerings of the Children of Israel: I have given them unto thee, and to thy Sons, and to thy Daughters with thee, by a Statute for ever: Every one that is clean in thy House shall eat of it.* Hence it appears that none who were not of the Priest's Household were allow'd to eat of the *Heave-Offering* or great Oblation; and if any other did eat thereof unwittingly, he was to make Restoration of it, with the Addition of a fifth Part, to the Priest, *Levit.* 22. 14. *If a Man eat of the holy Thing unwittingly, then he shall put the fifth Part thereof unto it, and shall give it unto the Priest, with the holy Thing.* But if any who was not of the Priest's Family, did presumptuously eat thereof, he became obnoxious to the Judgement of God, according to what is implied in the 16th. ver. of the Chapter last cited, *or suffer them to bear the Iniquity of Trespass, or lade themselves with the Iniquity of Trespass, in their Eating.* This Offering was to be made of all the First-Fruits of the Earth, pursuant to that Law, *Dent.* 18. 4. *The First-Fruit of thy Corn, of thy Wine, and of thy Oyl, and the First of the Fleece of thy Sheep, shalt thou give unto him. i. e. the Priest.* And this was to be done, when the Things appointed to be offered, were prepared for present Use. Now tho' this Law does not determine what Proportion of each was to be set apart for this sacred

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sacred Use; yet Custom generally prevail'd for the sixtieth Part, according to what is said, *Ezek. 45. 13. This is the Oblation that ye shall offer, the sixth Part of an Ephah of an Homer of Wheat*: an Homer then containing ten Ephah's, the sixth Part of an Homer is the sixtieth Part. Notwithstanding which, some, out of a Principle of Liberality, offered the fiftieth, and some the fortieth Part. After this first great Oblation thus made, it was not lawful for the owners of the *Fruits* before specified, to eat any Part of them, or to convert them to any common Use.

In order therefore to make the Use of them lawful, the *Tenths* were to be paid out of the remaining Portion; and these were called the first *Tenths*, in opposition to others which shall be hereafter accounted for. Of these is that Law to be understood, *Numb. 18. 21. And behold, I have given the Children of Levi all the Tenths in Israel, for an Inheritance, for their Service which they serve, even the Service of the Tabernacle of the Congregation.* These then were the proper Inheritance of the *Levites*, upon Account of those Duties which the Law obliged them to perform; such were these following: To assist in the Temple-Service at *Jerusalem*, to do the Offices of Singers, Porters, &c. which they were bound constantly to do, and that by Course, according to that Division which King *David* made of them, as well as of the Priests, by Lot, whereby their respective Offices and Employments in their Wards were settled and appointed, *1 Chron. 25.* and

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26. Chapters, and to instruct the People in all Places, for which purpose they were spread all over the Land of Israel. Agreeably to what was said by *Moses* in the Blessings of the twelve Tribes; *They, i. e. the Sons of Levi, shall teach Jacob thy Judgements, and Israel thy Law.* Now the *Tenths* received by them on the Account of this Ministration, were as fully and properly their Right and Inheritance,\* as any other Man's Estate and Goods were his; and therefore they had the entire Liberty of disposing of them as their Occasions required; they were allow'd to eat them, or to sell them, or to apply them to any other just and warrantable Purposes; no other Persons having the least Claim to, or Propriety in them, any further than we shall immediately declare.

Of these *Tithes* so received by the *Levites*, a *tenth Part* was to be set apart for the Priests, and this was called the *Tenth* of the *Tithe*. This was done in pursuance of that Law, *Numb. 18. 26. Thus speak unto the Levites, and say unto them, whom ye take of the Children of Israel the Tithes which I have given you from them for an Inheritance, then ye shall offer up an Heave-Offering of it for the Lord, even a tenth Part of the Tithe.* When this was done, the Portion that was left to the *Levites* was wholly at their own Disposal, and might be freely used, as the common Fruits of the Earth were, according to what is said in the 30th. ver. of the forecited Chapter, *When ye have heaved the Best thereof from it, then it shall be counted unto the Levites, as the Increase*  
of



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*of the Threshing-Floor, and as the Increase of the Wine-Press.*

Besides the *first Tenth*s, was offered also a second Oblation called the *second Tenth*s, in pursuance of that Commandment, *Deut. 14. 22. Thou shalt surely Tithe all the Increase of thy Seed, that thy Field bringeth forth Year by Year: i. e. thou shalt Tithe again, or second Time all the Increase, &c.* For that this Tithing here spoken of cannot be appli'd to the first Tithing, (which we have accounted for,) is plain, because these *second Tithes* were to be eaten in *Jerusalem*, where the Owners of them might rejoyce before the Lord, and have an Opportunity of shewing Kindness to, and of exerting their Liberality towards the Poor and Indigent: Whereas the first might be eaten in any other Place as well as that. Nay, so strictly were they enjoyn'd to be eaten only in the Place which *the Lord should choose to place his Name there*, that if by Reason of one's Distance from thence, he could not bring his *Tenth*s in *Specie*, he was obliged to give Money as an equivalent for them, as appears from the 24. and 25. *ver.* of the Chapter above cited; where it is to be observed, that if the Party so excused did keep his *Tithes* in his own Hand, and apply them to his own immediate Use, he was obliged to add to the Value of them a *fifth Part*, by Virtue of that Law, *Levit. 27. 31. If a Man will at all redeem ought of his Tithes, he shall add thereto a fifth Part thereof*; but if he sold them he was to return the Money, which he receiv'd as the price of them, to *Jerusalem*, without

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any Obligation to add any Thing thereto. Whereas the *Levites* were to receive the *first Tenth* in the respective Places where they were due, and to dispose of them as of their own proper Goods; and therefore these must of Necessity be distinguish'd from those. There is yet another Sort of *Tithes*, commonly called the *Tenth for the Poor*, or the *poor Man's Tithe*, and were set apart every third and sixth Year, *i. e.* twice within the Compass of the *Sabbatical Year*, pursuant to that Commandment in the Law, *Deuteron. 14. 28, 29.* *At the End of three Years thou shalt bring forth all the Tithe of thine Increase the same Year, and shalt lay it up within thy Gates. And the Levite (because he hath no Part nor Inheritance with thee) and the Stranger, and the Fatherless, and the Widow which are within thy Gates, shall come, and shall eat, and be satisfied.* Now forasmuch as these *Tithes* were set apart (as the Law enjoins) every third Year, and have a different Denomination from both the first and second *Tithes*; this hath given Occasion to some of our Authors to conclude they were of a distinct species, and that every third Year the *second Tenth* were paid as these were. So *Josephus* seems to determine in the fourth Book of his Jewish Antiquities, Chapter 8. *Besides the two Sort of Tithes which those of our Nation were obliged to pay every Year, a Third was to be bestowed every third Year, which last was distributed amongst the indigent Widows, and the Fatherless.* And in the same Sense these Words of *Tobit* in the first Chapter of his Book, *vers. 7, 8.* may be understood:

stood; *The first tenth Part of all Increase I gave to the Sons of Aaron, who ministred at Jerusalem: Another tenth Part I sold away, and went, and spent it every Year at Jerusalem. And the Third I gave to them to whom it was meet.* Yet notwithstanding these Authorities, the Generality of our Doctors do agree, that the *Tithes for the Poor* were not of a different Species, but only of a different Denomination, from the *second Tithes*, and that, because every third Year wherein the Former were paid, the Latter were omitted. Which is a sufficient Argument that these were one and the same Sort of *Tithes*, only differently apply'd the one for an holy Banquet or love Feast in *Jerusalem*, the other purely for the Support of the Needy. And thus *Aben-Ezra* resolves it in his Commentary upon the Text before cited, *Deut. 14. 28. At the End of those Years, &c. This, saith he, is the third Tenth; for the second Tithes were not set apart in the third Year.*

We have hitherto spoken only of the *Tithes* that were paid of the Fruits of the Earth; besides these were paid also *Tithes* of Cattel, pursuant to that Commandment, *Levit. 27. 32. And concerning the Tithe of the Herd, and of the Flock, even of whatsoever passeth under the Rod; the Tenth shall be holy unto the Lord.* These *Tithes* were sent to *Jerusalem*, and offered in Sacrifice: And after the *Priests* and *Levites* had had their Portions of the said Sacrifice, (which the Law assign'd peculiarly for their Use) the Owners might eat the remaining Part. But if the Beast brought to be



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sacrificed did appear to have any Blemish, it was not to be offered: The Owner might dispose of it to his own Use. Having thus accounted for the several Kinds of *Tithes*, enjoin'd in the Law, I shall only add a general Remark or two pertinent to the Matter in Hand, and shall then proceed to give an Account of what other Allowances were made for the Maintenance of the Priests and Levites.

At the End of every third Year the Custom was for every Man that paid *Tithes* to make his Appearance at *Jerusalem*, and solemnly to declare before the Lord, *that he had paid his Tithes to the Levites according to the Law*. This was afterwards abolished by *Rabbi Jochanan*, the high Priest, for the following Reason. Upon a review of the People in their Return from the *Babylonish* Captivity, *Ezra* the Priest found none of the Sons of *Levi* among them; so that he was forced to send to *Iddo* to provide some Ministers to do the Service of the Temple, *Ezra* 8. 15, 16. Upon this Occasion *Ezra* (as the common Tradition is) ordered that *Tithes* should no longer be paid to the *Levites*, but appointed the Priests to receive them. Which being so decreed, no Man could appear to make his Confession in *Jerusalem*, *that he had paid all his Tithes to the Levites*, since by the aforesaid Decree of *Ezra*, they were disabled from taking any *Tithes* at all.

Another Remark is this, that out of those *Tithes* which were properly the Portion of the *Levites*, the Priests were to separate a

tenth

*Tenth Part*, which was holy upon that Account, and by Reason of its Sanctity was to be eaten before the Lord, and was not to be apply'd to any other promiscuous or common Use.

Be it further observed, that it was not lawful to eat, or sell, or otherwise to dispose of any Thing that was tithable before the *Tenths* were set apart, and duly paid. Inso-much, that if any Man offered any such tithable Fruits to sale, he was obliged to acquaint the Buyer that the *Tithes* were not paid. And in this Case the Buyer was bound to separate both the great *Teruma* or Oblation, because that was holy to the Lord, and to pay the *Tithes* to the *Levites*. And whereas in Process of Time, great Negligence and Corruption did prevail in the Matter of *Tithes*, whosoever bought any Thing of a Person whom he had Reason to suspect for not having paid his *Tenths*, he was obliged to separate the great *Teruma* before he could eat or convert to his own Use any Thing so bought and sold. But he was under no Obligation to pay the *Tenth* to the *Levites*, or to the *Poor*, because the Thing being dubious, they that had any Pretensions to the *Tithes*, were bound to make out the Justice of their Claim; but the Buyer was not obliged to signify his Doubts in the Matter. And whereas on Account of the aforesaid Negligence and Corruption, it became doubtful whether several Things were tithable or no, the *Sanhedrin* Decreed, that in such doubtful Things, commonly called *Demai*, the *Teruma* or great Oblation should be set apart,

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tho' neither the *first* nor *poor Man's Tithes* were paid; the Reason why the Obligation was more strict in the First than in the other Two, being this, that the *Teruma*, as we intimated before, was to be separated from Things of common Use, and by consequence whosoever neglected to make such Separation, was liable to the Wrath and Vengeance of Almighty God.

Having proceeded thus far in our Design, we shall now go on further, to account for the several Dues paid, and Allowances appointed for the Ministers of Religion, by virtue of the Laws establish'd by the Authority of *God* himself in that behalf. Which Allowances if duly consider'd, will be a sufficient Argument of the Divine *Love* and *Goodness* towards those who are employ'd in his Service, and instruct his *People* in the Duties which he requires at their Hands; otherwise he would not have made such ample Provision for them, nor have commanded his *People* so strictly to render to them whatsoever he had made their due, and declared to be their Right, much less would he have so often signified that any Wrong done to them is an Injury offer'd to himself. Now the Allowances made to the *Priests* were of twenty four several Kinds; (including the *Tithes* already accounted for) whereof all were made to them, on account of their Ministration in the Temple; and some were to be there disposed of by them, and no where else, either within the Walls of *Jerusalem*, or any other part of the Land

of



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of *Israel*; and these were Eight in all. Others were of that Nature, that notwithstanding they were brought into the Temple, as well as the Former, yet might they be carried out of the Temple, but so as to be eaten or otherwise disposed of within the Walls of *Jerusalem*; these were five. Again, other Allowances there were which could not be enjoyed but only in the Land of *Israel*, and to which the Priests had no Right when out of the said Land; and these were likewise five. Moreover, other Dues were appointed, to which the said Priests had just Pretensions, whether in the Land of Promise or elsewhere; and these were also five. There was yet one further remaining, which became due on account of the Service perform'd in the Temple, but we have not joyn'd it with the Eight above-mention'd, for a Reason we shall give, when we come to the Consideration of Particulars. All these Gifts and Allowances God Almighty was pleased to settle on the Priests by an everlasting Covenant, as fully appears from *Numb.* 18. 19. *All the Heave-Offerings of the holy Things, which the Children of Israel offer unto the Lord, have I given thee (i. e. Aaron) and thy Sons, and thy Daughters with thee, by a Statute for ever: It is a Covenant of Salt for ever, before the Lord, unto thee, and to thy Seed with thee.* Where, by the Covenant of Salt is to be understood a Law of eternal Obligation; that like as Salt doth preserve Bodies from Decay and Corruption, so the Covenant here entered into with *Aaron* and his Posterity, should be

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be inviolably kept without any Change or Alteration. This being premised in general, I shall now proceed to the Particulars in Order as they have been reckon'd up, and shall first account for those which were not to be disposed of but only in the Temple.

Now the first of these Allowances made to the Priests, was the Flesh of the Expiatory Sacrifice or Offering for Sin, which was to be a Female from among the Sheep or the Goats, or else a Fowl according to the Law, *Levit. 5. 6, 7. And he shall bring his Trespass-Offering unto the Lord for his Sin which he hath sinned, a Female from the Flock, a Lamb, or a Kid of the Goats for a Sin-Offering.* And this being Holy to the Lord was the Priest's Portion, and was by him to be eaten (without which is no Expiation) *in the Court of the Tabernacle of the Congregation, Levit. 6. 26.* Now this Sacrifice took Place only in those Sins (of Ignorance) which when wilfully and presumptuously committed, made the Transgressor liable to be cut off from his People.

The *Second Allowance* to the Priests was the Flesh of the Trespass-Offering, which was of a Ram without Blemish out of the Flock, and was offer'd in behalf of him who had contracted Guilt by doing something contrary to the Law, notwithstanding he either knew not of its being so contrary, or at least was doubtful whether it were so or not. And this pursuant to the Law, *Levit. 5. 18.*

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The *Third* was the Sacrifice of Peace-Offering, which I shall barely Name, since 'tis not necessary to say any more concerning it, than what is plainly deliver'd in the Law, *Levit. 10. 12, 13, 14, 15.*

The *Fourth* was the Sheave-Offering, which was yearly made out of the First-Fruits at the Feast of the Passover, and was waved before the Lord, *Levit. 23. 10, 11, 12, 13.*

The *Fifth* was the Remnant of every Meat-Offering, that was offer'd to the Lord, pursuant to that Commandment, *Levit. 2. 3.*

The *Sixth* was the two Loaves made of the First-Fruits, which were to be waved, and with the other proper Sacrifices to be offer'd by the Priest at the Feast of Pentecost, *Levit. 23. 20.*

The *Seventh* was the Shew-Bread which was prepared every Week, being twelve Loaves, and was set continually before the Lord every Sabbath, *Levit. 24. 9.*

The *Eighth* was the Oyl made Use of, and the Sin-Offering that was offer'd in the Purification of a Leper, *Levit. 14. 13.*

All these Gifts and Allowances made to the Priests had the highest Degrees of Sanctity, and were stiled *Holy to the Lord*, (as appears from the respective Texts which we have cited;) and upon that Account were to be eaten in the Temple, (as we find before) and that only by the *Priests* and the *Males* in their *Families*.

The Five Gifts which we said were due to the *Priest*, and were to be eaten within the  
Walls



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Walls of *Jerusalem*, are these that follow, viz.

*First*, The Weave-Breast, and the Heave-Shoulder of the Sacrifices of Peace-Offerings, *Levit. 7. 34.*

*Second*, The residue of the Sacrifice of Thanksgiving, which was to be eaten the same Day, on which it was offered, and nothing of it was to remain until the Morning of the next Day, *Levit. 7. 14.*

*Third*, The remainder of the Sacrifice, which was offer'd on Occasion of any Man or Woman's vowing to become a *Nazarite*, by separating themselves to the Lord, *Numb. 6. 20.*

*Fourth*, The Flesh of the Firstlings of Cattel, as of *Cows*, *Sheep* and *Goats* when offer'd in Sacrifice, the said Firstlings being Holy, *Numb. 18. 18.* All these Four Gifts pertain'd to the Priests, but so as that they might be eaten of by their whole Family, whether Males or Females, their Servants not excepted.

*Fifth*, The First-Fruits which were to be brought to *Jerusalem* with great Solemnity, with a particular Confession consecrated to the Lord, *Deut. 26. 4.*

Now these First-Fruits were to be of those several Species, for which the *Promised Land* was Eminent, viz. *Wheat*, and *Barley*, and *Vines*, and *Figg-trees*, and *Pomegranates*, and *Oyl-Olive*, and *Honey*, as they are enumerated, *Deut. 8. 8.* These were to be brought to *Jerusalem* at the Feast of Pentecost, and were to be divided among the the Priests, whose

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whose Lot it was to minister in the Service of the Temple for that Week. They were of the same Nature with the *Teruma Gedolah*; insomuch that if any who was not of the Family of the Priests did presume to eat of them, he was liable to the Punishment of being cut off from his *People*.

The next Five Gifts or Allowances made to the *Priests*, were such as might be eaten or disposed of in any part of the Land of *Israel*, and were these that follow.

*First*, The *Teruma Gedolah*, of which we have already given so particular Account, that it will not be necessary to add any thing further concerning it.

*Second*, The Tenth of the Tithes which were paid by the *Levites* to the *Priests*; and this we have also accounted for before.

*Third*, The Heave-Offering of the first of the Dough, which was to be offer'd in the same manner that the Heave-Offering of the Threshing-Floor was appointed to be made, *Numb.* 15. 20, 21. This last, as well as the other Two immediately going before, was Holy to the Lord. And concerning this last also it may not be improper to observe, that though it was to be made use of only in the Land of *Israel*, according to the Primary End and Design of it; yet we do at this Day consecrate some small Portion of our Dough, to keep up the Remembrance of it.

*Fourth*, The First of the Fleece of the Flock, which was allow'd by virtue of that Commandment, *Deut.* 18. 4. which oblig'd the

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the *Levites*, as well as the Body of the *Lay-  
People*.

*Fifth*, The consecrated Field of Possession, which was to be estimated according to the Seed thereof, and if sanctified from the Year of *Jubilee*, was to stand according to that Estimation, *Levit.* 27. 21. These Two last Gifts were not Holy, and therefore were capable of being converted to any common and promiscuous Use.

The next Five Gifts or Allowances made to the *Priests*, were such as took Place all over the Land of *Israel*, but were not confirm'd to the said Land, being due to the *Priest* wheresoever he inhabits; and were these that follow.

*First*, The Shoulder and the Two Cheeks, and the Maw of every Beast that was kill'd for common Use, and spent in a Family; and this by virtue of that Law, *Deut.* 18. 3. *And this shall be the Priest's due from the People, from them that kill any Beast, whether it be Ox or Sheep; and they shall give unto the Priest the Shoulder, and the two Cheeks and the Maw.* I say they that kill any Beast, (tho' I know 'tis capable of being render'd, that shall offer a Sacrifice) both because the Word *Tzabach*, in its primary Signification, doth import *slaying* or *killing*, as *Gen.* 31. 54. *1 Sam.* 28. 24. *1 Kings* 19. 21. and also because there was a different Portion from what is here mention'd, assign'd for the *Priest*, out of those Beasts that were offer'd in Sacrifice, according as hath been observ'd before. And these  
were



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were peculiarly styl'd the *Gifts due to the Priest*.

*Second*, The Price of Redemption of the First-born of Man, pursuant to that Law, *Exod. 13. 13.* which according to the settled Estimation was to be five Shekels of the Sanctuary, *Numb. 18. 16.* And this Redemption respected only the First-born of the Mother, not of the Father, whose First-born was not *Holy* to the Lord; but only so denominated on account of his Right of Inheritance. The five Shekels thus due, the *Priest* was bound to claim, when the Child was a *Month Old*, and might take them either in Specie or in Goods answering their Value; but after the Receipt of them, might restore them again, if he pleased, because they were his own.

*Third*, The Price of Redemption of the Firstling of an Ass, which was to be redeem'd with a *Lamb* or *Kid*; otherwise his Neck was to be broken, *Exod. 13. 13.* Now the Firstling of an Ass was the only unclean Beast that was to be thus redeem'd. For tho' the *Law* does enjoin the Redemption of unclean Beasts, *Lev. 18. 15.* yet this (as all our *Doctors* agree) is not to be understood of Beasts that are unclean, with reference to common Use, but only of such as were unclean with reference to the Altar, that is, such as were lame or blind, or had any notable Blemish in them: The sacrificing of such being expressly prohibited, *Deut. 15. 21.*

*Fourth*, Those *Goods* that were stolen from him who had no Kinsman, or Heir to whom Restitution or Recompence might be made; for

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for in that Case such *Goods* became the *Lord's*, and were due to the *Priests*: And this in Conformity to the Law, *Numb. 5. 8.* But if the *Man* have no *Kinsman* to recompense the *Trespass* unto, let the *Trespass* be recompensed unto the *Lord*, even to the *Priest*. Which Law our ancient Writers expound of the *Kinsman* or *Heir* of a *Profelyte*; because it could never be imagin'd that any of the *Seed* of *Israel* could be without an *Heir*.

*Fifth*, Every Thing that was devoted in *Israel*, not for the *Temple*, or to any other sacred Use, but only for the Benefit of the *Priest*; and this was upon no Terms to be redeem'd, *Numb. 18. 14. Levit. 27. 28.*

There is yet one other Allowance to be accounted for, *viz.* the *Skins* of the *Beasts* that were offer'd in *Sacrifice*, which therefore only took Place while the *Temple* stood, but was not to be reckon'd along with the *Sacrifices* themselves, because these were *Holy*, and were therefore to be eaten in the *Holy Place* before the *Lord*, whereas the *Skins* of the sacrificed *Beasts* were not *Holy*, and might be made Use of to common Purposes. This Portion the Law assign'd for the *Priests*, as appears from, *Numb. 7. 8.* And the *Priest* that offereth any *Man's Burnt-Offering*, even the *Priest* shall have to himself the *Skin* of the *Burnt-Offering*, which he hath offered. Which yet is not so to be understood, as if only the *Priest* that offer'd the *Sacrifice* had a Right to the said Portion; (since as our *Doctors* do agree) his Brethren of the same Ward were to have an equal Share. And to this

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Purpose is interpreted what is said concerning the Meat-Offering at *Verse 10.* of the Chapter last cited, *viz. all the Sons of Aaron shall have, one as much as another.*

Thus having finish'd the main of our Design, what we shall further add, will be took up in a few short Remarks, pertinent to the Matter in Hand. Forasmuch then as God Almighty made such ample Provision, as by what we have hitherto advanced does, fully appear for the Support and Maintenance of the Ministers employ'd in his Service : Their Duty was to have always a grateful Sense of his Bounty and Goodness towards them, to praise and adore his *Holy Name* for his great and extraordinary Favours, to return Thanks at the Participation of those Gifts which he had appointed them to receive in the following Form of Words, *viz. Blessed be the Lord who hath sanctified us with the Sanctity of Aaron, and commanded us to receive such or such Gifts,* (which are then to be specified as *the First-Fruits, the Tithes, the Sacrifices, &c.*) and lastly, to use them with sobriety and Temperance. And because the Law was the Rule of Duty to them, whatsoever Priest did not live conformable to it, was not to partake of any Portion or Allowance establish'd by it. Other Offices the Priests were also oblig'd to by virtue of their high Character ; they were to bless the People in the Name of the Lord ; which Blessing was perform'd with great Solemnity, and particularly with the Ceremony of lifting up the Hand, according to what is said, *Levit. 9. 22. And Aaron lift*



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up his Hands towards the People, and blessed them; and was pronounced at the End of the daily Sacrifice. This Blessing was commanded by God in these Words: *Speak unto Aaron and his Sons, saying, on this Wise ye shall bless the Children of Israel, saying unto them,* Numb. 6. 23. Then follows the Form of Benediction: *The Lord bless thee, and keep thee,* &c. Further, they were to instruct the People in their Duty, in the Knowledge, and in the fear of God: *The Priest's Lips should keep Knowledge, and the People should seek the Law at his Mouth; for he is the Messenger of the Lord of Hosts,* Mal. 2. 7. Nor are they only oblig'd to teach, but also to be of a good and exemplary Conversation, always remembering the Dignity of their Profession, and the Relation they bear to God, and reflecting on this Great Truth, that their not comporting with their sacred Obligations, and much more their scandalous Disobedience to the Divine Precepts, would render them Cheap and Despicable, Mal. 2. 8, 9. As on the other Hand, their good Demeanour would give them just Pretensions to the Esteem and Love of the People, who were oblig'd to honour their Character, to reverence their Authority, to allow them the most honourable Seats, and the Precedence in all Places, and by no means to defraud them of what God had made their due: In a Word, to support their Dignity, and to love their Persons.

## C H A P. III.

*Of the Institution of the Priest-hood, and  
the Exercise of the same among the Jews.*

**A**S God Almighty is the Fountain and great Original of all Authority and Power; so 'tis unexceptionably evident that no regular Government hath ever appear'd in the World without acknowledging a particular Dependance upon him, and consequently an Obligation to serve and obey him. Hence is it that no considerable *Societies*, however differing in the *Forms of Administration*, have at any Time fallen into a settled Order and Establishment, without an agreeable Provision for the Advancement and Support of their Sacred as well as Civil Concernments. On the contrary, all their Endeavours with respect to the Latter, have been look'd upon as lame and Defective, if the Former seem'd to be neglected: Which by the Way is a sufficient Argument of the intrinsic Excellency of Religion, since it hath always been esteem'd of such singular Force and Efficacy in the Administration of even secular Affairs, that it hath never been thought Useless or Unnecessary where Order and Regularity have preserv'd their just Reputation. But we may yet advance further, and safely pronounce, that all well constituted Governments have been erected upon

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Religion as their firmest *Foundation*; which therefore they have ever valu'd as their greatest Ornament, their strongest Support: Pursuant hereto we find that all Law-givers have had a principal Regard to *sacred Things*; and their chiefest Aim and Scope hath been to provide for the Establishment of *Religious Matters*, that so a firm Bottom might be laid for civil Commerce, and the Exercise of mutual good Offices betwixt Man and Man might be supported by a Sense of Duty towards God.

For the Confirmation of what we have hitherto advanced, we shall not need to look for any better Authority among the *Heathens* than the renown'd Laws of the *twelve Tables* in the early Times of the *Roman Commonwealth*, the former Part of which Laws was took up in prescribing the necessary Duties of Religion; not to take Notice of the Conduct of *Solon* and *Lycurgus* in this Affair amongst the *Athenians* and *Lacedemonians*: Nor can we desire any better Authority among our selves than that of the Law, which God deliver'd to *Moses* in Mount *Sinai*, (the *Tables of Ten Commandments*) which first establishes the *Worship of God*, and then enjoys the common Offices of Justice and Probity among Men. An Argument that the Duties we pay to one another, would either be forgot, or lightly regarded, or easily broken through, if not influenced by a Sense of Duty to Almighty God. This being so necessary, made way for a *Two-fold Form of Administration* (differing indeed in their



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their Nature and Qualities, but otherwise maintaining a just Harmony and Correspondence for the Attainment of their respective Ends) I mean an Ecclesiastical and Civil Polity; which having as to their Exercise in the several Ages of the World been subject to great Variety: I think my self oblig'd to attempt a short Account thereof, the better to prepare the Way to that which I have proposed, as the principal Subject of any ensuing Discourse.

In the earliest Periods of Time both the Ecclesiastical and Civil Government were exercised by one and the same Person, who was upon that Account invested with the double Character of *Prince* and *Priest*, and accordingly perform'd the Offices incumbent on both. Conformable hereunto we read of Altars erected, and Sacrifices offer'd upon them by several of the *Patriarchs*, particularly *Noah* and *Abraham*, Gen. 8. 20. and 12. 8. which sufficiently evinces their Exercise of the *Priestly Function*, and that they had *Civil Authority* is manifest beyond Contradiction. The like is evident in the Practice of *Melchisedeck*, Gen. 14. 18. who is there styl'd *King of Salem*, and *Priest of the most high God*. But I need not alledge Particulars in Confirmation of an *Usage* so universally prevailing as to have been receiv'd amongst the *Heathens* themselves (which might be made appear by numerous Instances, if this were necessary to my present Design) and therefore I shall not produce any further Proof for the Thing it self, but shall

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only shew how those *Two Powers* whilst they rested in one and the same Person were exercised. As the Head of each Family respectively had a supreme civil Command over all his *Domesticks*, and could apportion Rewards or Punishments suitable to their good or ill Behaviour, and this by a natural inherent Right: So had he likewise a just Dominion over them in Religious Matters, and in pursuance hereof was an *High Priest* to them. His First-born assisted him in preparing and slaying the Sacrifices, and performing other inferior Offices of the *Priestly Function*; and after his Death succeeded him in both his Civil and Sacerdotal Authority.

Thus both the one and the other Power descended from Father to Son, without any Distinction of Tribe or Family, and thus continu'd till the Time of the *Mosaical Oeconomy*, by virtue whereof it pleased God to make a Distinction betwixt them, and with Reservation of the *Civil Power* to the *Supreme Magistrate*, as *Joshua* and the *Judges*, and afterwards the *Kings* from the Time of *Samuel* downwards, to confine the Rights and Exercise of the *Priest-hood* to one particular Tribe, viz. that of *Levi*, as appears from *Numb.* 3. 6, 7, 8, 9, 10. compar'd with *Deut.* 10. 8. The Consequence whereof was, that being set apart and consecrated to the Service of God, they were exempted from all Secular and Military Employments, and never put upon the Execution of any troublesome Offices whatsoever, that so they might be at Leisure entirely to attend the Duties of

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of their own sacred Calling, and therefore they were not to be number'd among the rest of the *Tribes*, Numb. i. 49. And in pursuance hereof he granted to the said Tribe many and great Priviledges and Immunities which we shall have occasion in the Prosecution of our Design to take particular Notice of.

Thus the *Evangelical Government* being by God's special Appointment distinguish'd from the *Civil*, the *High Priest-hood* was conferr'd on *Aaron* and his *Sons* by an Ordinance for ever ; and the several Ministrations of the inferior *Priests* and *Levites* in the Service of the *Tabernacle* at first, and of the *Temple* afterwards, were establish'd by the same *Divine Authority*. So that whereas antecedently to the Law of *Moses* no Man was prohibited the Exercise of the proper Acts of the *Priest-hood*, ( every one being allow'd to offer Incense and to Sacrifice in the *High Places* ) yet when the *Tabernacle* was erected, and the *Priest-hood*, as we have seen, confin'd to one Tribe, this Liberty was then taken away ; insomuch that none but the *Priests* could perform the Solemn Offices appropriated to the said Tribe, nor any where but only in the *Tabernacle*. Only I would observe by the Way, that if at any Time by occasion of any great Calamity the Service of the *Tabernacle* was fallen into Disuse ; ( as when the *Ark* was taken by the *Philistines* ) then the former Liberty return'd. But when our *Nation* was settled in the *Promised Land*, and the *Temple* was built by God's peculiar



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Appointment: It became from thenceforth unlawful for any Person, the *Priests* themselves not excepted, to do the Service appropriated to that Holy Place any where else. And this by a Law of necessary and eternal Obligation, as appears fully from, *Deut.* 12. 8, 9, 10. and some following *Verses*, compar'd with *1 Kings* 8. 29. And upon this Account *Solomon* in his solemn Dedication of the Temple, addresses himself to God in these Words: *I have surely built thee an House to dwell in; a settled Place for thee to abide in for ever*, ver. 13. of the above cited Chapter of *1 Kings*, whereby is imply'd that the Place of God's Worship was upon the finishing of the Temple determin'd by a standing and immutable Ordinance. Neither were the Sons of *Levi* separated from the Laity only, (as to those Acts that were peculiar to the *Sacerdotal Function*, as we have already said) but also from each other, inasmuch as God appointed *Aaron* and his *Posterity* to be separated from the Body of the *Levites*, *Exod.* 28. 1. Hence some were Priests and serv'd only at the *Altar* in the killing and offering of the Sacrifices appointed by the Law: Others were *Levites* in a strict Denomination, and the Service of the Temple, as *Singers, Porters, &c.* As to all of them I shall need only observe this in general, that none of them were capable of being admitted to their respective Ministrations under twenty five Years of Age, *Numb.* 8. 24. But because at the third *Vers*e of the fourth Chapter of the same *Book* 'tis requir'd that they be thirty

ty Years Old or upward, though not above fifty, 'tis necessary to shew how these Ordinances are consistent with each other. *Aben Ezra* solves the Difficulty thus, that the *Levites* were admitted at the Age of twenty five to do the Service of the *Tabernacle* in all Respects, but only that of *bearing the Ark*, and this they were not oblig'd to till they commenced Thirty. And of this particular Ministry (in his Opinion) the Text which requires they should be *thirty Years Old* is to be understood. Others of our *Doctors* reconcile the Places by asserting that at twenty five Years of Age the *Priests* and *Levites* were initiated into their Ministries, and learn'd their proper Offices, but were not allow'd to intermeddle in the Execution of them till they arriv'd at their thirtieth Year of Age.

We have already observ'd, that *Aaron* and his Posterity were appointed to be separated from the Body of the *Levites* in general: We must here add that by a particular Consecration, as also by certain Robes and Garments appropriate to their Function (which are at large specified in *Numb.* 8. the Solemnities lasting seven Days, all which Time they were obliged to abide at the Door of the *Tabernacle of the Congregation*, ver. 35.) they were to be distinguish'd from all their Brethren, insomuch that neither were they to perform the Offices incumbent on the *Levites* strictly so called, nor these to perform the Ministeries proper to the *Priesthood*; as is plain from *Numb.* 18. 6, 7. It will be our next

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next Business to Specifie the several Ranks and Degrees of the Priests of our Nation, together with their distinct Offices and Qualifications. And first we shall begin with an Account of the *High-Priest*; the Dignity of his Station, and the great Power with which he was invested, requiring this at our Hands; tho' we shall not think it amiss to speak at the same Time of such Things as pertain'd to the *Priest-hood* in general. The *High-Priest* was to be a Person every way accomplish'd, and furnish'd with the greatest Abilities of Body and Mind; insomuch that whosoever was appointed to execute that great Trust, must have been qualified with Beauty and a comely Proportion of Body, a vigorous and healthy Constitution, with sound Wisdom and Discretion, and all manner of Virtues in order to discharge his Duty, and with riches and plenty as Ornaments to his other Endowments. Which last were ever look'd upon as so necessary to support his Dignity, that if he hapned at any Time to be destitute of them, his Brethren freely contributed to make him very easie in that Respect, as judging it by all Means fitting that he should be freed from the Impressions of Want, whose entire Employment it was to attend the Service of God, and that he should be rescued not only from Scorn and Contempt, but also exalted above his Brethren who represented the Person of the Almighty. In pursuance hereof he had a very sumptuous and magnificent Apartment adjoining to the Temple, built for his Use  
and



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and Convenience; and here he constantly had his Residence. And whereas the Scripture declares that he was not to go out of the Temple, this is not so to be understood, as if he might not go Abroad upon lawful and just Occasions, but only that he might not do it in Matters of small Importance, as *the Going in to a dead Body*, or the like, *Levit. 21. 11.* Upon a vacancy the Place was always to be fill'd with a Person so qualified as we have declar'd, who succeeded in it by Right of Inheritance, and was to be approved of by the great *Sanhedrin*. And in Case any Controversie did arise either about the Succession to or Administration of this high Trust, the Decision thereof appertain'd to the Elders that compos'd that venerable Assembly, (the King assisting as supreme) who were empower'd finally to determine concerning it. The Person being in this Sort approved of, was admitted to the Execution of his Office, but not without a previous Consecration, the most solemn Rites whereof we shall in the next Place particularly touch upon. First, he was to be anointed with *holy Oyl*, *Exod. 30. 30.* for the Preparation whereof particular Directions are set down, *Exod. 30. 23, 24, 25.* This *Ointment* was to be poured upon his Head, *Lev. 21. 10.* and was so sacred in Respect of its Use, that none of it was to be put upon a Stranger under the penalty of utter Excision to be inflicted on him that should attempt so to do, *ver. 33.* of the above cited *Chap.* Notwithstanding which, it was not so peculiar to the *High-Priest*

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*Priest*, but that it was applyed in the Anointing of Kings, and of all inferiour Priests, and in sanctifying the *Vessels of the Tabernacle*, and the *Altars*, which therefore communicated an *Holiness* to all that touched them, *verses* 26, 27, 28, 29. of the said *Chap.* In Default of this sacred Ointment the *Consecration* was to be performed by his putting on the *holy Garments*, the Robes peculiarly appropriated to his Ministry, which he was to put on for seven Days when he came into the *Tabernacle of the Congregation*; and thus he was anointed in the *holy Garment*, *Exod.* 29. 29, 30. Now the *holy Garments* of the *Priest-hood* in general, were such as might set off to all necessary Advantage the Dignity of the Function, and create a Reverence towards the Persons officiating in them. They were to be for *Glory and for Beauty*, *Exod.* 28. 2. apt to beget Esteem and Veneration, suited to the Gravity and Seriousness of their holy Employment, for whole Use they were appointed, and in a Word worthy of their Divine Original. Of these Garments four were common to the *High-Priest* with those of the inferiour Orders, excepting that instead of the *Bonnet* the *High-Priest* wore a *Mitre*, viz. an embroidered Coat, Breeches, a *Bonnet*, and a *Girdle*, all made of the finest and purest Linnen, except the last. These the *High-Priest* as well as those of the inferiour Sort constantly wore, during the Times of their Ministration, and were so strictly obliged thereunto, that without them the Acts of their Ministry were look'd upon as

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null and invalid; and whosoever presum'd to do the Priest's Office without them, or any one of them, was to be accounted a Stranger, i. e. a mere *Laick*, pursuant to what is said, *Exod. 29. 9. Thou shalt gird them with Girdles, Aaron and his Sons, and put the Bonnets on them: And the Priest's Office shall be theirs for a perpetual Statute.* From whence our *Doctors* conclude that the Priests are then and then only to be accounted such, when they do the Service appointed them to do in their proper Robes; notwithstanding which, they might put them on at other Times, provided they laid aside the *Girdle*: For this having a Mixture of Woollen in its Composition, might not lawfully be used by the Priests at any other Time than when they actually performed the Offices incident to their Function. And this was therefore not allowed them, because the Wearing of a Garment of Linnen and Woollen-Stuff was expressly prohibited in ordinary Use, *Deuter. 22. 11.* Besides those already accounted for, there were others proper to the *High-Priest* only, which were to be made of Gold, of Blue, and of Purple, Scarlet, and fine twined Linnen, with cunning Work, *Exod. 28. 6.* These wear a *Breast-Plate*, and an *Ephod*, a *Robe*, and a *broidered Coat*, as they are enumerated in the 4th. ver. of the above cited Chap. The *Mitre* (as hath been said) was also proper to the *High-Priest*, on the Fore-front, whereof was put a *Plate of Gold* styled the *holy Crown*, with this Inscription, *HOLINESS TO THE LORD*, *Exod. 39. 30. Levit. 8. 9.*

And



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And this was both an Ensign of Royalty, and a Badge of the Excellency of his Character, apt to command Esteem and Reverence, (which Effect it had upon even *Alexander the Great*, as *Josephus* relates in his *Jewish Antiquit. Book 11. Chap. 8.*) and also an Argument of his Superiority, not only over the *inferiour Priests*, but also the whole Nation, in *Spirituals*. All the holy Garments were kept clean, neat, and fresh, and if they had contracted any Filth or Dirt, were not to be laid aside, and not to be employed to any common or profane Use, but to be spent in lighting the Candles, &c. in the *Temple*. They being thus disposed of, new ones were purchas'd at the Charge of the Publick, and were constantly repositied in a Place appointed for that purpose in the *Temple*, and were delivered out (by a proper Officer) to the *Priests*, who, when their respective Ministries were over, put them off again, and appear'd in their ordinary Dress. All these holy Garments being eight in Number (as we have seen) the *High-Priest* put on, whenever he perform'd the proper Acts of his sacred Function, except on the *great Day of Expiation*, when he entred into the *Holy of Holies*, at which Time he wore only the four Following, *viz.* the holy Coat, the Girdle, and the Mitre, and these all of pure Linnen without any mixture of Gold, *Levit. 16. 4.* which are therefore called white Garments. The Reason of which is by some of our *Doctors* alledg'd to have been the Concern that *Aaron* had in Forming the *golden Calf*,

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*Calf*, Exod. 32. For whereas upon the *great Day of Expiation* the *High-Priest* was to make an Atonement for his own and the Sins of the People, his Appearing in Garments embroidered with *Gold* on that Occasion might have called that great Offence of *Aaron's* to Remembrance, and consequently have reflected some Dishonour on the Person and Office of the *High-Priest*, which the Linnen Attire could give no Occasion for. When this great Solemnity of Entering into the *most holy Place* was over, the *High-Priest* was to lay aside the Linnen Garments with which he had been attir'd, and was never to make Use of them in any after Acts of his Ministry, being obliged to leave them in the *Tabernacle of the Congregation*. Levit. 16. 23. So that they were purely designed for the Service of the said *great Day of Expiation*, and never to be otherwise employ'd, and therefore were Yearly provided on that Occasion. These general Observations I thought it proper to offer, not designing to descend to a Consideration of each particular Garment: Only I cannot but think it necessary to give a distinct Account of the *Breast-Plate*. Now this was to be of the same Materials with the other three Garments proper to the *High-Priest only*, Exod. 28. 6, 15. In it were *Stones* set, wherein were engraven the *Names of the twelve Tribes*, (the Workmanship throughout being very curious) to the Intent that the *High-Priest* might bear the *Names of the Children of Israel* in the *Breast Plate of Judgment*, Exod. 28. from the 15th. to the 30th. ver.

But

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But that which makes this holy Garment worthy more especial Notice is, that herein, according to God's expresse Command to *Moses*, was put the *Urim* and *Thummim*. Now what the *Urim* and *Thummim* was the Generality of our *Doctors* profess they cannot define, and this hath made Way for great Variety of Opinions and Conjectures, which I shall not undertake particularly to muster up. But all are agreed that it was not the Work or Contrivance of any Artificer, but some secret Thing communicated immediately by God himself to *Moses*; an Argument whereof is this, that *Moses* receiv'd not any Directions to make the *Urim* and *Thummim*, (as he did with Reference to all the Parts of the other Garments; even the *Breast Plate* its self) but was commanded to put it in the *Breast-Plate*, *Exod.* 28. 30. Now the End of its being put there was, that to it as to the Oracle of God Recourse might be had in Matters of great Consequence but difficult Resolution, and those too such as did not concern a private Person, but either the supreme Magistrate, or the whole Nation. Conformable hereunto we are inform'd that when *Joshua* the Son of *Nun* was to be admitted to that great Charge of going in and out before the People of the Lord; *Moses* was commanded to bring him before the Congregation. After which *Joshua* presented himself before *Eleazar* the Priest, who asked Counsel for him after the Judgment of *Urim*, *Numb.* 27. 21. whereby we see what the Priest's Power was in this Affaire. The Way  
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by which the *High-Priest* was enabled to give an answer to such as consulted him in this Manner is variously represented. Some tell us that upon the Proposal of the Question to the *High-Priest*, the Letters engraven upon the twelve Stones in the *Breast-Plate* did shine so as to express *Totidem Verbis* the Answer that was to be given. But others say that the Letters did indeed shine, but not so as to express any distinct Words, only the *High-Priest* had skill to form an Answer from the Letters illuminated, tho' not thrown into the Figure of those Words, in which he resolv'd the Question proposed. Where note by the Way that (according to both these Opinions) because the Names of the twelve Tribes did not take in all the Letters of the Alphabet, some Words were added in the *Breast-plate* to supply that Defect. But other great Men among us rejecting both Opinions concerning the shining of the Letters, assert that the *High Priest* when attir'd with his *Holy Robes* was endu'd with a Spirit of Prophecie, and that whenever he was consulted, *God* was pleased to inspire an Answer into him, which he accordingly deliver'd.

And it may not be amiss to observe the great Difference betwixt a Prophecie utter'd by the *Judgment of Urin*, and that which was utter'd by an ordinary *Prophet*, in so much as constant Recourse might be had to the former; and Resolution of Doubts quickly obtain'd; but it was not so in the latter, because an ordinary *Prophet* was to wait for

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an Answer from God, and that was frequently deferred for some considerable Time. Besides the Answer by *Urim* and *Thummim* was Peremptory and Final; but in the Prophecie of an ordinary Prophet the Case was otherwise; as is plain in that of *Jonah*, whereby he foretold the Destruction of *Nineveh*, which notwithstanding did not come to pass. Nor is the Conduct of the *Israelites*, when ready to go to War against *Benjamin*, any prejudice against what we have advanc'd, since, notwithstanding they consulted God three several Times, yet had they each of those Times a pertinent Answer to the Questions by them propos'd, which being of a different Nature did therefore receive an Answer suited to that difference, *Judges* 28. 18, 23, 28. Upon the whole we may perceive the Dignity and eminent Authority of the *High-Priest*, in that it was solely his Prerogative to ask Counsel of God by the Judgment of *Urim*, whensoever the supreme Prince, or the whole Body of the People applyed themselves to him. Nor was this all: He only by Virtue of his high Office was Authoris'd to enter into the *Holy of Holies*, which he did precisely four Times every Year. Further yet, he could not be remov'd from his Trust by any Authority of the *Civil Magistrate*, unless in Case of some enormous Transgression, as the Crime of high Treason; which was the just Occasion of King *Solomon's* thrusting out *Abiathar* from being *Priest unto the Lord*. Otherwise, notwithstanding the *High-Priest* was subject to

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the King, yet had he an absolute and independent Authority, which by the immediate Appointment of God was conferr'd on him and his Posterity *for ever*, Num. 25. 13. and which therefore could not be utterly lost or forfeited during his Life. So that if at any Time by Reason of any Infirmary, or Blemish, or Age, he became incapable of performing the Acts proper to his Function, another was substituted to do the Duty, but the Power and Authority resided in him till the Day of his Death. Moreover he had the Priviledge of performing what Part of the Service he pleas'd; he might offer the *Incense* or the *Sacrifice* (of which he might choose what Part he lik'd best) only on the *great Day of Expiation* he was oblig'd to do the whole Duty himself. Lastly, he had the Liberty, whensoever he thought fit to make Use of it, of Entering into the *holy Place*, whereas the inferior Priests were then only allow'd to do so, whilst they were about the proper Acts of their respective Ministries. To what we have hitherto delivered concerning the *High-Priest* we shall only add that he always had a *Deputy* or *Vice-gerent*, styled in Scripture *Sagan*, who, in Case of his Sickness or any other Incapacity, represented his Person, in the Performance of all Ministerial Acts, and at other Times assisted him whensoever call'd upon so to do. And upon this Account he had Authority over all the inferiour *Priests*, in the same Manner as the *High-Priest* himself had. The next in Dignity to the *High-Priest* and his *Vice-Gerent* was he that was to



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encourage the People in Battel against their Enemies, *Deut. 20.* He was invested with that Power by being anointed with *holy Oyl*, and was Superiour to the other *Priests*. Next to these were the *Heads* of all the *Wards* respectively. For the better understanding whereof, we may observe that King *David* divided the *Priests* (as well as the *Levites*) into twenty four *Wards*, who were in Course to officiate in the Service of God. These *Wards* served their Weeks by turns, and that they might do it with more Advantage, they divided themselves into seven Companies answering to the seven Days of the Week, and thus the daily Ministration was always taken care of. The *Head* of every of these *Companies* was call'd the Eldest of the Family, and upon that Account was Superior to all the Rest in that *Company*. But then this Pre-eminence, as also that of the Priest anointed to the War, lasted only during their Ministration, whereas some others had a standing and settled Authority, not grounded upon the actual Performance of their Duty, but an inherent inseparable Right of Command. In this Rank were those Two call'd *Katholicin*, who were immediately subordinate to the *Sagan*, whose Business it was to assist the *High-Priest* in Quality of *Secretaries* or *Treasurers* and to that End to prepare all publick Acts and all manner of Accounts relating to the *publick Treasury*, and to put them into the Hands of the *High-Priest*, in order to be seal'd, pass'd, and subscribed to by him. This Office was  
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## *The Institution of the Priest-hood. 85*

administred, when first instituted, by *Shebuel* i Chron. 26. 24. who is there styled *Ruler of the Treasures*. Next in Dignity were they who were *Chief over the Chief of the Levites*, and had the Oversight of the Charge of the *Sanctuary*, Numb. 3. 32. These were call'd *Amarcholim*, i. e. Commander in Chief; they were in Number seven, and had each of them a *Key* to open the Doors of the Temple, yet so as that they could not go in apart, because every *Key* open'd a different Lock. Next after them were the *Treasurers* or *Receivers* of the publick Money, whose Business was to receive and dispose of such Sums as were brought in for the Service of the Temple. And these were only two. Upon the whole we find a standing and settled Power in these five Orders, viz. the *High-Priest*, the *Sagan*, the *Katholicin*, the *Amarcholim*, and the *Treasurers*. It remains that we proceed in the next Place to give a short Account of some inferiour Offices executed by the Priests in the Temple, together with the Quality and Characters of those that bore them. Now these *Officers* were in all fifteen, as by the Particulars following will appear.

The First was he that deliver'd out *Tickets* to all that apply'd to him, testifying the Receipt of such or such Sums of Money for the Purchase of such Things as were to be offer'd with the Sacrifices, as Wine, Floor, Oyl, &c. For the better understanding the Nature of this Office, it is to be observ'd that another of the Priests (and this was,

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The *Second Officer* we are to take notice of) was employ'd to provide all manner of Things proper and necessary for *Sacrifices*, who therefore upon sight of the foresaid *Tickets* delivered to the Parties respectively the Things which they had purchas'd.

The *Third Officer* was he that presided over the Lots (whereby the Ministries which every Priest was to perform were determin'd) and his Business was to take Care that those Lots were rightly distributed, so that every Priest might understand his own proper Duty in Attending at the Altar according as his Lot fell.

The *Fourth*, was he that provided those particular Offerings of a pair of Turtle Doves or Pigeons, for the Use of such as applyed to him by Virtue of *Tickets* from the first Officer.

The *Fifth*, was he that administred Physick to the rest of the *Priests* when indispos'd: For because they were oblig'd to perform the Service of the *Temple* Bare-footed, and to eat the Flesh of the *Sacrifices*, they were liable to several Distempers, and his Business was to apply proper Remedies, which were prepared by others under him, and kept for that End and Purpose.

The *Sixth*, was the Overseer of the Waters in and about *Jerusalem*, whose Business it was to provide that the Wells and Cisterns were kept in good Order, that so there might be plenty of Water to supply the Necessities of the *Temple* in that Respect, and of such as  
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were oblig'd to present themselves in *Jerusalem* Three Times a Year.

The *Seventh* did the Duty of a *Cryer*, and his Employment was to call upon the Priests to prepare themselves for their Attendance on the Work of their proper Ministries in the Temple.

The *Eighth* Officer was he that had the Over-sight and Charge of shutting up the Gates of the Temple when the Service was over, and of opening them the next Day: The *Amarcholim*, of whom we have spoken already, delivering their Keys to him to that End, and receiving them again when he had done his Duty.

The *Ninth* was he that was impower'd to chastise the *Levites* whom he found negligent in their Night-Watches; so that if in going the Rounds he found any of them asleep, he might correct them with Scourges.

The *Tenth* was he that made use of a *Cymbal*, by the Noise thereof to give Notice to *Levites* that they should repair to their respective *Stations* where they were to perform their Duties in *Singing*.

The *Eleventh* was he that appointed the Hymn which was to be Sung, and begun it to such or such a Tune, the rest thereupon joyning with him, and giving over when he was pleased to put an end to it.

The *Twelfth* was the Overseer of those that made the *Shew-Bread*, and his Business was to take care that it should be prepar'd with all the most exquisite Niceness and Cu-

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riosity, which requir'd a more than ordinary Skill.

The *Thirteenth* was he that was chief over them who were appointed to make up that excellent *Perfume* used in the Service of the Temple, and was therefore to be nicely skill'd in the Nature and Qualities of all the Ingredients requisite to such a delicate Composition.

The *Fourteenth* was the Over-seer of those, whose Business it was to make the *Veil*, that divided betwixt the *Holy Place* and the *Most Holy*, whensoever it grew Old or Unserviceable.

The *Fifteenth* was he that was over the *Wardrobe* of the *Priests*; and his Employment was to deliver them the Garments proper for the Performance of the ministerial Acts, and to put them up again when they had done, that so they might be always ready as occasion requir'd.

Thus having finish'd our main Design concerning the *Institution* and *Exercise* of the *Priest-hood* among those of our Nation, (in the Management whereof we have used all possible Plainness as well as Brevity) we might further add, that by virtue of their High Character the *Priests* were qualified and commanded to bless the People in the Name of the Lord, and to instruct them in their Duty, in the Knowledge, and in the Fear of God. But because we have had occasion heretofore to speak of these Points, we shall wave all further Discourse about them; and shall only observe, that when any *Priest* was  
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of sufficient Age and Growth to enter upon the Duties of his *Profession*, he was initiated thereunto by offering the *Tenth Part of an Ephah of fine Flour*, Levit. 6. 20. And this he did but once, *viz.* on the Day on which he was anointed, whereas the Offering of the *High Priest* (in that Kind) was to be made twice every Day during all the Time of his Ministration in that High Office.

## C H A P. IV.

## Of the Jewish Prayers.

**T**HE Duty of Prayer in general is so strongly enforced partly by the Excellency of it, that I shall not need to insist on any other Topicks to recommend the serious and constant Practice thereof. The Necessity appears as from the dependent Condition of all *Creatures*, so particularly from the many Wants and Indigencies of Mankind; and neither can the one be supported, nor the other supplied, but by the Riches of his Bounty and Liberality who first gave Being to all Things, and establish'd by his good Providence the most proper Methods for their *Subsistence* and *Preservation*. For the very Notion of a Creature implies a Dependence, and consequently a *Weakness* and *Inability* to provide for it self. And therefore 'tis equally natural and necessary for it to have Recourse to the Author of its Being,

and



and in a way agreeable to its Nature, to crave Relief from him. Hence is it that the Ravens are said (in Scripture) to cry unto God for Food; and that the Lyons do seek their Meat from him, and in short, that the Eyes of all wait upon him, &c.

But to come up closer to my Design; as Man, though Lord of this inferior World, doth yet acknowledge a Dependance on the Creator of it, as having as many Wants as other Creatures (if not more) to be supplied and provided for: So by the Advantage of Reason and Understanding, (in which he excels the rest of his Fellow-Creatures) he is better qualified to know his own Wants, and to desire a suitable Provision for them. And forasmuch as he is sensible, that God only can answer his Desires in that Behalf, therefore doth he discover a Necessity of making his Application to him; which being accompany'd with a firm Belief that God is both able and willing to relieve him, commences an Act of Devotion, and is properly that Species of Prayer which we usually style Petition. Thus much even the Heathens were taught by the Light of Reason, their many Infirmities sufficiently instructing them in the Necessity of making their Addresses to the Deity for Help and Assistance. Neither is Man only better qualified than other inferior Creatures are to beg for Mercies and Benefits at his Maker's Hands, but also to make all agreeable Returns of Praise and Thanksgiving for them; and if he forget or neglect so to do, he makes himself lyable to the

Imputation of being most abominably Base and Sinful; for, inasmuch as he hath no Right to the *Creatures* without God's Allowance, if he make Use of them without previous Intercession for them, and Thankfulness when he hath them, he is guilty of *Theft*, or rather *Sacrilege*. Especially if we reflect, that God requires and commands that we should put up our *Requests* to him for every Thing we shall need, and withal hath graciously promised to hear and answer Us. Pursuant to this Purpose our *Doctors* interpret that Text of *serving the Lord our God with all our Heart*, as implying a Command to Worship him with *Prayer* and *Thanksgiving*, since the *Devotion* of the *Heart* cannot otherwise be express'd.

And therefore 'tis farther Remarkable, that the *House* of the *Lord* doth not take a peculiar Denomination from the *Sacrifices* therein offer'd up, as it does from the *Duties* and *Solemnities* of *Prayer*, (*My House shall be called the House of Prayer*, Isa. 56. 7.) whereby we may perceive at once the greater Importance and Necessity of the latter than the former; and likewise the Excellency of the one above the other. But we need not have recourse to any such Comparison to evince the great Dignity and Excellence of *Prayer*, since 'tis of its self evident and plain enough, if we consider, that hereby we have an immediate Intercourse and a kind of Familiarity with God himself; that by Virtue thereof we enjoy that great Priviledge of conversing freely with him, of

unburthening our Souls of our Troubles and Miseries, and casting our Cares upon him, in full Perswasion of Mind that he hearkens to us, and will afford whatever is necessary and expedient for us, whether in this, or in the World to come.

Having thus far accounted for the Necessity and Excellency of *Prayer* in general: I shall pursue my Design by shewing,

*First*, What is requir'd in *Prayer*, which will take in the Qualifications of the Party that prayeth, and what Posture he must use, &c. and the Circumstances of Time and Place, and the like: And,

*Secondly*, By considering in particular the pullick Prayers of the Church, under which will be compriz'd an Account of our set *Forms* of Prayers in our *Publick Assemblies*, by whom compil'd, and how to be used, together with some incidental Matters relating thereunto.

As to the *First Requisite* in *Prayer*, viz. the Qualifications of the Party that prayeth, let it be observ'd that he must be duly prepar'd and disposed in Mind and Affection before he presume to appear in the Presence of God, and that such previous Dispositions are to be procur'd by a *serious Meditation* on the great Solemnity of the Action he is going about. (To which purpose 'tis observable, that some of our Pious Ancients did use to tarry some short Space in the *Synagogue* before Prayers begun, the better to settle and compose their Thoughts).



At his entrance into the Places of *Publick Worship* he must behave himself with all agreeable Reverence, as being sensible of the great *Holiness* and *Sanctity* thereof: Pursuant hereto his Thoughts must be sequestred from all vain and frivolous Objects, and fix'd with the most serious Attention on the Duty which he is engag'd in, as knowing that wandering Desires, and lazy, or formal, or hypocritical Devotion, will find no Acceptance with God who searches the Heart, and expects we should wholly dedicate that to him, and commands the Service of the *Mind* as well as of the *Mouth*. To attain this End he must repeat his Prayers seriously, and deliberately, without haste or Precipitation, that his Heart and his Tongue may go together, and *God* may be glorified by that as well as this.

The Postures he must use are either *Sitting* or *Standing*, according to the Practice and Examples of *Holy Men* recorded in *Scripture*, (as where 'tis said, *then stood up Phinehas and prayed*, Psal. 106. 20.) or *Bowing*, or *Kneeling*, or *Prostration*, which Three last were used on the great Day of *Expiation*, and other great Solemnities of *Prayer* and *Confession*, and *Humiliation* for *Sins*; but always with his Face toward the Temple, if he dwelt in *Jerusalem*, and toward the *Holy Land* where the Temple stood, if inhabiting elsewhere. Besides, he is oblig'd to appear clean and neat in his Clothes, as considering that as great Respect in that Particular is due to *God the King* of all the *World*, as he would

would shew to any earthly Prince when called to appear before him. Lastly, He must model his Voice as near as possibly he can, to a sweet and agreeable Sound, without Loudness or Harshness of Pronunciation.

The Times set apart for Prayer in Publick, are the *Morning*, *Noon-Day*, and the *Evening*; which (in the Opinion of most of our *Doctors*) were so instituted by the *Three Patriarchs*; the Morning by *Abraham*, at which time he perform'd his Devotion, as appears from *Gen. 19. 27.* Abraham got up early in the Morning to the Place where he stood before the Lord, i. e. says the *Chaldee Paraphrase*, where he used to pray; the Noon-Day by *Isaac*, as *Gen. 24. 63.* Isaac went out to meditate, or to pray at the Eventide, i. e. at the Time of the Sun's Declension from its Meridian. The Evening by *Jacob*, as *Gen. 28. 11.* Jacob lighted upon a certain Place, where the Original Word may signifie Prayer or Intercession. Others say the said Times were appointed in imitation of *David's* Practice, *Psal. 55. 17.* Evening and Morning, and at Noon will I pray.

These Three Times of Prayer were also observ'd during the Temple-Service, (and in all following Ages have been kept up) in compliance with the Times of offering the daily Sacrifices, at which Solemnities Prayers were constantly used, and always look'd upon as the most substantial Parts of Worship, whereby the Sacrifices themselves were Consecrated, and rendred acceptable to God. And notwithstanding there were only two daily

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daily Sacrifices, viz. that of the Morning, and that of the Evening; yet because this latter (which begun to be offer'd up at the Sun's Declension from the *Meridian*) continu'd all Night upon the Altar burning, *Levit. 6. 9.* therefore were Prayers then also used, and this made the Third Time of Publick Devotion. *Lastly*, These Three Times are set apart for Publick Prayers, because by them the principal Parts of the Day are describ'd and mark'd out.

And here it is not improper to take Notice, that though by these the Measures of the Publick Devotion are settled and prescrib'd, yet is every Man left to his Liberty in his Private Addresses: As to which, he hath no other Rule establish'd, but what his own Piety and Prudence direct him to use; but without Controversie the more he employs himself in the Holy Offices of Prayer, the more he consults both his Temporal and Eternal Advantage, and the more pleasing and acceptable he is to God. And therefore our *Doctors* advise to Frequency in them, and pronounce him the most happy Man, who bestows most time in the Performance of them.

As to the next Circumstance of Prayer, it may be observ'd, that there are certain *Places* peculiarly appointed and consecrated to answer the Ends and Designs of Publick Worship; for this cannot otherwise be kept up and maintain'd. To this Purpose it is observable, that *Solomon* at the great Dedication of the Temple pray'd to God that he would



would be pleased to hear the Publick Prayers of the Children of *Israel* wheresoever gather'd together to offer up their Petitions toward the said Holy Temple, *1 Kings* 8.30. and that by his Prayer he consecrated all Places set apart for our Publick Devotions. And upon this Account all such Places are so far appropriated to a sacred Use, and thereupon so great Reverence becomes due to them, that they are not to be apply'd to any other Purposes; especially when by a more particular Dedication they receive an Accession of Sanctity, and are entirely design'd to the Holy Exercises of Prayer and Devotion, and thereby set apart for this or that Congregation. These Places are well known by the Name of *Synagogues*, and are so framed and contriv'd as to bear a Resemblance of the Temple of *Jerusalem*, towards which they always point. In the Middle thereof is a Pew raised to a convenient height from the Ground, where the Minister officiating is placed, to the End he may with most advantage be seen and heard by all the People there present. Right over against the Front of the said Pew is erected a curious *Desk* in which the sacred Books of the Law are carefully laid up. The Congregation meeting in the *Synagogues* must be composed of Ten Men at the least, past Thirteen Years of Age, so that wheresoever so many of our Nation settle into a Community they are oblig'd to have a *Synagogue*, where they are constantly to meet and not to content themselves with Private Devotions. For 'tis our settled

settled Belief that Publick Prayers are most pleasing to God, and that our Addresses are most prevalent, when jointly offer'd up, because they most of all contribute to the Advancement of *God's Honour and Glory*, and this still the more by how much the Congregation is more numerous: Which is countenanced by allusion to that Text, *Prov. 14. 28. In the Multitude of People is the King's Honour.* Pursuant hereto it is Remarkable, that if any Person be letted by Sickness or any other great Impediment from attending the Publick Service, he is oblig'd to make his Private Addresses as near as possibly he can, at the Solemn Time of Publick Prayers; that so though he cannot in Person, he may at least in *Mind and Affection* join with the *Congregation*. And as there are particular Seats appointed for the Rulers of the *Synagogue*, so each Man respectively hath his proper Seat whereto he constantly resorteth in conformity to *David's Practice*, who is said to *have come to the Top of the Mount where he Worshipped*, (that is, *was wont to Worship*) *God*, 2 Sam. 15. 32. and by this Means, amongst others, a regular Decency and Uniformity is preserv'd and maintain'd. And forasmuch as we have under this Head made mention of the Minister who is appointed to read the Service, and to offer up the Prayers of the Congregation; it will be proper here to declare, what Qualifications are requir'd to fit him for that Employment, as also by whom and how he must be appointed. As to his natural Perfections 'tis requir'd, that

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he be Grave and Serious, free from Youthful Levities and Childish Pursuits, that he have a clear, sweet, and audible Voice, without Jarring or Harshness, or Hesitancy in his Pronunciation; for so his Hearers may reap the most Profit by what he delivers to them. As to his Morals, he must be Humble and Modest, not liable to the Imputation of Pride or Impudence, since the former Virtues are as naturally Productive of Love and Esteem, as the opposite Vices are of Scorn and Disdain; and therefore as he ought to court and cherish the former, so he should by all means secure himself from the latter. He must be a Person endu'd with *Prudence* and *Discretion*, with *Candor* and *Ingenuity*, by which he may be able to procure a good Opinion of himself, and consequently a great Veneration for the Holy Offices which he is engag'd in the Performance of. In short, he must be Master of all such moral Accomplishments as are necessary to the due Discharge of his sacred Employment, and be so far from being guilty of any publick Enormity or scandalous Crime, that he must not labour under the Suspicion of any. That he may better answer the End of his Calling, and to avoid all Occasions of Disgust, he must be appointed thereunto by the unanimous Suffrages of the whole Congregation, and if so much as one Man dissent, his Choice cannot be approv'd; for since he is to offer up the Prayers of all, 'tis fitting that each particular Person should agree to his Designation, and since he represents the whole Assembly,



fembly, 'tis expedient every one should be concern'd in impowering him so to do. Thus appointed, he holds his Place during his natural Life, and may not be remov'd unless upon a visible Alteration of Manners, unless he be guilty of some notorious Sin, whereby the Congregation is justly scandaliz'd, and thereupon pronounces him unworthy of that his sacred Station; to which he is promoted purely upon Consideration of his Merits and Abilities, so that the mean Inducements of Favour, or Interest, or Friendship, and the like partial Motives, do bear no Sway in this Election.

To all which I shall only add, that his Salary is paid by the whole Congregation where he is appointed to serve, and is proportioned by the Quality, Abilities, and Numbers of his Auditors. This Salary is paid out of the publick Stock or Treasury of the respective Congregations, and Comports with that Practice supported by a particular Command, of paying the half Shekel, whereby Provision was made for the Sacrifices offered during the Temple Service. For as those Oblations were made for all, without Exception or Distinction, so must the publick Minister in like Manner pray for all, of what Quality or Condition soever, and consequently must in a publick Way be provided for.

Having proceeded thus far in the former Part of our Design, wherein we propos'd to shew what is requir'd in Prayer, and in pursuance hereof declar'd what Qualifications

are required in the Party that prayeth, together with the Gestures usual in prayer, and the Circumstances of Time and Place, with other incidental Matters : I shall now go on to Account with like brevity for the remaining Part, *i. e.* Secondly, To consider in particular the publick Prayers of the Church, under which will be comprized a Relation of our Set-Forms in our publick Assemblies, by whom compil'd, and how to be used, &c.

The Prayers as they now appear in our publick Liturgy were compos'd by *Ezra*, with the Assistance of the great Senate consisting of 120 Elders, in which Number were three Prophets, *viz. Haggai, Zachary, and Malachy.* The Occasion of compiling them was this : *Ezra* observing the Decay of our Language through the People's Neglect of it, and their Affectation to speak in other Tongues, and consequently to pray in them too, thought it the most effectual Way to preserve the one, and to refrain them from their Fondness of the other, to prescribe certain set Forms of Prayer. Now these are in Number eighteen, 1<sup>st</sup>. Praises. 2<sup>ly</sup>. Petitions for Things necessary for the Support of Life. 3<sup>ly</sup>. Thankgivings, which as we have before observ'd, take up the whole Duty of Prayer in publick. To these is added a nineteenth, drawn up by *R. Samuel furnam'd the Lesser*, in the Days of *R. Gamaliel*; the Design of it being to beseech Almighty God to remove those Errors, Corruptions, and Heresies, which at that Time infested the Church, and disturbed the Peace and Tranquillity

quillity thereof. Of those eighteen compos'd by *Ezra*, the Contents are these that follow.

The *First* is entituled *Abboth*, i. e. *Fathers*, because it contains an *Address* to God Almighty on Account of his gracious Vouchsafements to, and his Covenant establish'd with the *Patriarchs* whereby he oblig'd himself to shew Mercy, and to send Redemption to them and their Posterity, by an everlasting Ordinance of Love.

The *Second*, is call'd *Gebhuroth*, i. e. *Powers*, because it comprizes a pious Acknowledgement of God's Omnipotence, expressed in the general Acts of his Providence, in doing Good to Mankind, by sending Rain and fruitful Seasons, protecting the Miserable, relieving the Captives, quickning the Dead, and the like.

The *Third*, entituled *Keddusha*, contains a Profession of Gods eternal Sanctity, and that this holy Name ought to be praised and magnified by all good and godly Men, for ever and ever.

The *Fourth* is call'd *Bina*, i. e. *Wisdom*; in which we beg of God Almighty, the Fountain of all Knowledge and Understanding, that he would be pleased to inspire us with Wisdom, to request of him all such Things as are necessary and expedient for the Publick Welfare, and for our selves, so far as our private Interests shall comport therewithall: For it is Evident that the publick Good is for the Advantage of particular Persons, tho' 'tis possible a private Good may interfere with the publick Benefit.



The *Fifth* is styled *Hashibhenu*, i. e. *Turn us*, because therein we beseech God to turn us from our evil Ways, and to dispose our Hearts to his Service and Laws, by a serious Repentance for all our Misdeeds; and this in full Confidence that he accepts and hears us, since he hath been pleas'd to declare his Readiness to receive us into his Favour, upon our Amendment and Reformation of Life.

The *Sixth* is entituled *Selach*, i. e. *Forgive*; for whereas no Man can live without Sin either in Thought, Word, or Deed, and none but Almighty God can grant Pardon for Sin: 'tis therefore necessary we should have Recourse to him in prayer, beseeching him to *forgive* all our Trespases.

The *Seventh* is call'd *Reeh*, i. e. *Behold*; for having prayed to God to forgive our Sins, we next Address to his Divine Majesty, requesting humbly that he would be pleas'd to *look upon* our Affliction and Distress, and to send us gracious Deliverance out of all our Troubles and Calamities.

The *Eight* is entituled *Rephaenu*, i. e. *Heal us*, because therein we implore God Almighty to *heal* all our Infirmities, to remove our Grievs, and to restore us to sound and perfect Health; hereby acknowledging him our best Physician, and that without his Blessing, all other Applications are vain and ineffectual.

The *Ninth* is *Barechenu*, i. e. *Bless us*; because in this we beseech God to *bless us* in all the Works of our Hands, and that it would please him to send us an healthy and fruitful

ful Year, and therewithall to support us in Peace, Plenty and Prosperity. This Prayer is conceiv'd in different Forms, according to the different Seasons of the Year, in one for Summer, and in another for Winter.

The *Tenth*, is *Tecang Besophar*, i. e. *Blow with the Trumpet*, in which we beg of God to redeem us out of our Captivity, and to gather our Nation from all the Corners of the Earth whither they are dispersed, and that *Trumpets* may be sounded on that joyful Occasion.

The *Eleventh*, is *Hashibab Shophenu*, i. e. *Restore our Judges*; because having pray'd to God that he would gather our dispersed, we proceed to beg of him that he would graciously vouchsafe to restore our Government, our Princes, and Rulers, and by them to establish Righteousness and Judgement, and himself to reign over us.

The *Twelfth* is styled *Lamalshenim*, i. e. *Informers*; because therein we beseech God to suppress and extirpate all Hereticks and Schismatics that pervert the Doctrine, and disturb the Peace of the Church, by creating Trouble and Disquiet to the Members thereof, particularly by false and malicious *Informations* brought against them.

The *Thirteenth* is entituled *Al Hatzaddikim*, i. e. *for just Men*, wherein we pray that God after having removed from amongst us all evil Doers, would be graciously pleased to prosper and protect the Good, the Profelytes of Justice, that he would grant us the Benefit of their good Conversation, and last-

ly, that he would give us a sure Trust and Confidence in his infinite Goodness and Mercy.

The *Fourteenth* is *Tishkon*, i. e. *Dwell*; because in this we pray that God would be pleas'd (according to his Promise) to dwell in *Jerusalem*, and that, to this End, the Throne of *David* may in a short Space be re-established, that *Jerusalem* may be built upon everlasting Foundations, and inhabited by his People *Israel*.

The *Fifteenth* is *Tzemach*, i. e. *Branch*; because therein we Address to Almighty God, beseeching him to be merciful to the *Branch* of *David*, and to restore his Kingdom to its pristine Glory and Splendor.

The *Sixteenth* is entituled *Shemang Kolenu*, i. e. *Hear our Voice*; wherein we Address to God the Hearer of Prayer, that he would be graciously pleas'd to *hear* and receive our *Supplications*, and mercifully Grant whatever we have prayed to him for.

The *Seventeenth* is call'd *Retse*, i. e. *Accept*; because in this we implore Almighty God that he would favourably *accept* the Prayers and Supplications of his People *Israel*, and restore to them the Advantage of their publick Worship in the Temple, that their Eyes may again behold the Glory of *Sion*, as in the former Days.

The *Eighteenth* is entituled *Modim*, i. e. *Thanksgiving*; because herein we make our Returns of Praise and Thankfulness to God Almighty for all his Mercies and Vouchsafements to our Souls and Bodies, for his miraculous



culous Goodness toward our Church and Nation, concluding with an earnest and affectionate Desire that his holy Name may be blessed and magnify'd by all his Creatures. And here out of a thorow Sense of God's most immediate Presence in these our holy Exercises of Prayer and Devotion, we make a very low *Bow* as the most solemn Acknowledgement of that our Perswasion. All these Praises and Petitions we shut up with an humble and earnest Request that in order to our Enjoyment of all other Mercies, God would be pleased to give his People the Blessing of Peace, Psal. 29. 11. and this is the 19, entituled *Shim Shalom*, i. e. *Set Peace*. To all which I shall add, that these our publick Prayers are begun with the 15th verse of the 51st Psalm, *O Lord open thou my Lips, and my Mouth shall shew forth thy Praise*, and end with the 14th ver. of the 19th Psalm. *Let the Words of my Mouth, and the Meditation of my Heart be acceptable in thy Sight, O Lord my Strength and my Redeemer*. Be it here further observ'd, that the whole Congregation doth in a low Voice repeat the said nineteen Prayers, each Man for himself, the better thereby to prepare their Hearts for the more solemn Rehearsal of them. Which done, the Minister officiating, does in the Name of all then present, repeat them with a loud Voice, all the Congregation then keeping Silence, save that at the Conclusion of each Petition they answer *Amen*. Be it also further remarked, that betwixt the second and third Petition is repeated that Angelical Hymn,

Himn, *Holy, Holy, Holy*, which cannot be used by any Man in his private Addresses, being altogether appropriated to our publick Devotions. Lastly be it noted, that immediatly before the last Petition, the Minister pronounceth the *Benediction*, prescribed to be used at the Conclusion of our solemn Sacrifices by God's special Command, *Numb. 6. 22, &c.* and was to be done by one of the Sons of *Aaron*. The Minister, I say, pronounceth it usually as aforesaid; saving that on some great Festivals, 'tis ordinary for one of *Aaron's* Family, (if any be present) to perform that Office with all agreeable Solemnity. Thus having accounted for the Contents of our publick Prayers, it remains that we now speak of the other Parts of our Liturgy, some of which preceded, some followed those 19 Petitions hitherto spoken of, which we shall dispose in the following Method.

Every Day we use an Office containing three Sections of the Law, commonly stiled *Shemang*, i. e. *Hear*, taken out of, *first*, the 6th of *Deut.* from the 4th to the 10th verse inclusively; *secondly*, out of *Deut. 11.* from the 13th to the 22d verse; and *thirdly* out of *Numb. 15.* from the 37th ver. to the End of that Chapter. And this Office is read with the greatest Solemnity, as comprizing the fundamental Principles of our Religion, and is upon that Account carefully taught our Children, so soon as they are able to speak plain. Preparatory to this Office we use some Prayers Morning and Evening, whereof the

1<sup>st</sup>. contains an Acknowledgement of God's Omnipotence in the Production of all Creatures, and in the beautiful Order and Disposition of the Universe, particularly in appointing the Light of the Day, and this for the Morning; The 2<sup>d</sup>. a Profession of God's infinite Goodness to the House of *Israel*, in choosing them for his peculiar People, and giving them his righteous Laws and Ordinances, &c. And these are likewise used at Evening with this Difference, that the Acknowledgement is made on Account of God's appointing the Night and Darkness. After the Office is over, follows a concluding Prayer, containing an Acknowledgement of the Divine Veracity, and of our being oblig'd to receive whatever is then delivered to us, as the Oracles of Truth. And this is common both to the Morning and Evening Service, at the latter of which is added another Prayer, in which we beseech God to preserve us from all Perils and Dangers, and to send us a quiet and peaceable Time of Rest. Hitherto I have took notice of the most important, and principal Parts of our publick Offices, I shall now briefly give an Account of some Prayers and Hymns ordinarily used, (upon our first coming into the *Synagogues*) in our daily common Devotions.

And here first, I think it proper to relate, that in Compliance with the Practice of our pious Ancients, we allow our selves some short Time for Meditation in the *Synagogue*, if we arrive there before the Prayers begin,

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the better to prepare and dispose our Hearts for the ensuing Solemnities. Immediately upon our Entrance we address to Almighty God in the Words of holy *David*, Psal. 5. 7. *I will come into thy House in the multitude of thy Mercy, and in thy Fear will I worship toward thy holy Temple.* When the Congregation is gathered together, certain Prayers are repeated (by a Youth thereunto appointed, the Rest of the Assembly also joining in them) to this Effect; 1<sup>st</sup>. We return Thanks to Almighty God for his Mercy in creating and preserving our Soul, and acknowledge that it is in his Power to take it away, and implore him to restore it at the Resurrection of the Dead; and in the mean Time profess that we will employ it in shewing forth his Praise, and magnifying his holy Name. After which we put up some short Ejaculations of Praise, blessing God for his having distinguish'd the Day from the Night, for his opening the Eyes of the Blind, for his loosing the Captives, for Restoring to us afresh the Use and Exercise of our vital Powers, with others of the like Import; concluding with some short Petitions, as that it would please him to give us Grace to adhere to his Laws and Commandments, and that he would not lead us into Sin, Transgression, Temptation, or Contempt, but that he would deliver us from Evil, remove far from us the Evil Appetite, and lastly, that he would grant us Favour in the Eyes of all Men. In the next Place we proceed to beseech Almighty God that he would be graciously pleas'd to remember

member his Covenant with the *Patriarch Abraham*, who express'd a cheerful Compliance with his Command to sacrifice his only Son. Pursuant to this, the *Section* of the *Scriptures* is read, which contains the History of the *Patriarch's* Obedience in that behalf, *Gen. 22.* from the 1st to the 20th *Verse*, which done, we repeat this Collect: *That God would vouchsafe to accept our Services, that as he withheld Abraham from slaying his Son upon Trial of his Obedience, so he would in prospect of our Readiness to fulfil his Laws, withdraw his Anger from us, and receive us to Favour, in like manner as he did his faithful Servant, the said Patriarch.* And to this are added some other *Collects* of the like Import, which therefore I shall not need to particularize, further than that in them we make an Acknowledgement of our Weakness and Frailties, and that we are not able of our selves to do any good Thing; and that therefore we are oblig'd to praise and adore his Holy Name for inspiring us with Grace to offer up our *Prayers* for his *Divine Assistance*.

And forasmuch as our *Morning-Exercises* of Prayer succeed into the Place of our *Morning-Sacrifices*, next follows a prefatory Petition, *That God would be pleased to restore to us the Temple-Service, as in the Days of Old, with all the proper and usual Solemnities.* And on this Occasion are repeated those *Sections* of the *Law*, which give an account of the Institution and Manner of offering up the daily *Sacrifices*, and of the Holy Incense,  
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the former in *Numb.* 28. from the 1st to the 9th *Verse*, the latter in *Exod.* 30. from the 22d *Verse* to the End of that *Chapter*: For the Illustration of which Scriptures we make use of the Authority of our Ancient *Doctors*, particularly as to the Matter, the Quantity and Quality of the Incense, how, and by whom it was to be prepar'd and used. And with Reference to the Sacrifices, how, where, and by whom to be perform'd, Which being finish'd, we renew our Requests to *Almighty God*, beseeching him to grant, that, since in our Captivity, the Temple being destroy'd, and the Service thereof intermitted, we cannot have the great Advantage of offering *Sacrifices* for the Expiation of our Sins, he would be graciously pleased to accept of our daily Prayers and Praises to that good Purpose, and that these may be available to the great Ends for which those were commanded and appointed. At which time we put up also our most earnest Petitions that he would vouchsafe us a gracious Deliverance out of our Afflictions, that he would gather together our Dispersed, and restore us to our former glorious Priviledges in his House and Sanctuary.

And whereas after this we take Notice of the Thirteen *Ways* and *Methods* of interpreting and expounding the Law establish'd by *R. Ishmael*, we conclude with petitioning *God Almighty* to grant, that the Temple may be restor'd in our Days, and that we may have a Portion in his Law. In the next Place are recited the 105th *Psalms*, as also

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the 102d, the 30th, and the 19th, with some Verses out of other Psalms. Next follow some Eucharistical Hymns and Songs of Praise to Almighty God, in which we acknowledge his Power in the Creation and Preservation of all Things; his Justice, in that he is no Respector of Persons, but dispenses his Rewards agreeable to Men's respective good Conduct; his Mercy and Goodness over all his Works; his Eternal Veracity, and the like; adding, that we will love and bless, and adore his Holy Name in the Songs of David. And here we repeat the Hundredth Psalm, joyning there-withal some Verses collected out of several others, and thence proceed to recite the 145th, and those immediately following, to the End. After this are read, first the 29th Chapter of 1 Chron. beginning at the 10th Verse, and continuing to the 14th. Secondly, The 9th Chapter of Nehemiah beginning at the 5th, and ending with the 11th Verse. Thirdly, The two last Verses of the 14th Chapter of Exodus, which done, we sing the Song of Moses in the Chapter immediately following.

All these Offices of Prayer and Devotion being perform'd in the Order now set down, we then proceed to that Famous Section of the Law call'd *Shemang*, (which in Conformity to God's Command in Scripture, is constantly read twice a Day) together with the proper Prefaces and Conclusions, and so to the Eighteen principal Prayers, of which I have given already a sufficient Abstract; and shall now only add with reference to  
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to the said Prayers; that they have all along on account of their great Excellency, had such a settled Reputation, that they are at this Day used without any the least Difference by all our Nation wheresoever dispersed, and constantly make up the most considerable Part of our publick Service, the rest being design'd chiefly as an Introduction and Preparation to them. So that whatever occasional Forms may be used in different Places, these notwithstanding are every where observ'd thrice a Day, as the constant and standing *Rules* and *Measures* of our *Devotion*, to the *Performance* whereof we are indispensibly oblig'd. And this the rather, because they are expressly mention'd in the *Mishna*, which, next to the *Holy Scriptures*, is a Book of the greatest *Antiquity*, and therefore the most venerable now in use amongst us. Neither are we oblig'd to make use of them constantly (as hath been said) in our *Synagogues* only, but also in our private Houses, insomuch that every particular Man is bound to offer up his *Prayers* in those very Forms, when he cannot have the great Advantage of doing this in the midst of the Congregation.

But because these *Prayers* being of a considerable length, cannot in a short space of Time be perform'd, especially in the manner above related; and because the Exigency of our Affairs may sometimes be such, that we have not sufficient Leisure to attend them; therefore in Cases of extreme Danger to our Persons as in Times of *War* and *Persecutions*,  
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and insuperable *Difficulties* and *Necessities*, as in a Journey that requires Haste and Expedition, some use the following Form. — *The Necessities of thy People are many ; their Understanding is Weak ; may it please thee, O Lord our God, to grant us what is sufficient for our Sustenance, and to send a Supply proportion'd to every Man's Wants, and what is good in thine Eyes. Blessed be thou, O God, that hearest Prayer.* Others instead of that Form, do on the like Occasions use this following, entitled *Habhenenu* ; being a compendious Abstract of the Nineteen principal Prayers, beginning at the Fourth, and ending with the Sixteenth, and is thus conceiv'd ; *Give us Understanding, O Lord our God, to know thy Ways ; Circumcise our Hearts, that we may fear thee ; Grant us Pardon that we may be cleansed from our Sins ; Remove from us all Grievs and Sorrows ; Grant that we may enjoy the Pleasures of thy Habitation in the Holy Land ; Gather thy dispersed from the Four Corners of the Earth ; Judge them that do err from thy Law ; Let the Righteous be glad in the Restauration of thy Holy City, the Re-establishment of thy Temple, and the Restitution of the Kingdom of David, that his Name may shine, and his Crown flourish ; before we call, do thou answer, and whilst we are yet speaking, do thou hearken ; for thou art our Redeemer and Deliverer in all our Tribulation and Distress. Blessed be thou, O God, that hearest Prayer.* As to these two Forms there is this remarkable Difference, that whosoever uses this latter, must also repeat the three first and the three last Prayers of the Nine-



teen at full length, and in a *standing Posture*, whereas in the former neither is requir'd.

And further it may be observ'd, that he who useth the latter is under no Obligation to offer up the said *Nineteen Prayers*, when his Danger or Necessity is remov'd, whereas he that makes use of the former is. But to return whence we digressed.

After the *Nineteen Prayers* repeated, as hath been said, we use certain Forms of Supplication on *Mundays* and *Thursdays*, at which Time we read part of that Section of the Law that is properly appointed for the ensuing *Sabbath*; and the said Days are call'd *the Days of the reading of the Law, or of Supplication*; in which we beseech God to pardon our Sins, acknowledging his great Mercy and Benignity in not inflicting Punishments according to our Iniquities, nor dealing with us in strict and rigid Justice. Then follows a Confession of Sins, to which are subjoin'd certain *Collects*, wherein we implore the Almighty, who is the Searcher of Hearts, and hath heard our sincere Confession, that he would vouchsafe to pardon our *Sins* and *Transgressions*. Which finish'd, we recite the twenty fifth *Psalms*, placing our Heads in a leaning Posture upon the Palms of our Hands, joyning therewithal other *Devotions*; and this not only on *Mundays* and *Thursdays*, but also all other Days, Festivals excepted, in which the aforesaid *Psalms* is omitted. Immediately after this, the Book of the Law is deliver'd to the Minister officiating, out of which he reads part of the

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Lesson proper for the *Sabbath* ensuing, as we declar'd in the Beginning. Then follows the 145th *Psalms*, common to all other Days as well as the Two before-mention'd, as also the 20th *Psalms*, both being usher'd in with the 4th *Verses* of the 84th. *Blessed are they that dwell in thy House: They will be always praising thee.*

To these is subjoyn'd a solemn *Hymn*, in which we acknowledge and celebrate the Sanctity of God, saying, *Holy, Holy, Holy*, with others of the like Import. Next follows the 124th *Psalms*; and forasmuch as the *Levites* during the Temple-Service had peculiar *Psalms* appointed for every Day in the *Week*, which they, in a particular Place set apart in the *Synagogue* for that Purpose, were wont to sing, therefore do we in compliance with that Practice, repeat the said *Psalms* in the same, that is, in the following Order. *First*, On the first Day of the *Week* we repeat the 24th *Psalms*. *Secondly*, On the second the 48th. *Thirdly*, On the third the 82d. *Fourthly*, On the fourth the 94th. *Fifthly*, On the fifth the 81st. *Sixth*, On the sixth the 93d. Concluding with some *Verses* collected out of the Body of the *Psalms*, which supply the Place of a Collect. After which are added some short Forms of *Prayers*, *Hymns* and *Supplications*, with which we shut up the *Morning-Service*.

As to our *Afternoon Prayers*, which answer to the *Evening Sacrifice*, (which begun to be offer'd immediately upon the Declension of the Sun from his Meridian Altitude, as we

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have before declar'd) I shall offer the following Account.

First, We begin our Devotions with the 84th *Psalms*, which finish'd, we read that Section of the *Law* which commands the offering up of the daily Sacrifice, *Numb.* 28. from the 1st. to the 5th *Verses*, on which occasion is also read the 4th *Verses* of *Malachy* the 3d. *Then shall the Offering of Judah and Jerusalem be pleasant unto the Lord, as in the Days of Old, and as in former Years*; and this instead of a Collect. Next follows the 145th *Psalms*, usher'd in with Two *Verses*, as in the *Morning Service*.

Hence we proceed to the *Eighteen* principal *Prayers*, and so to the 25th *Psalms*, which is repeated by us in the same Posture as afore-said. Then with the Addition of some short Offices of Prayer we conclude the *Afternoon Service*. It remains now to give a short Abstract of our *Evening Devotions*, with which we shall finish our Design.

Forasmuch as the famous Lesson entituled *Shemang*, i. e. *Hear*, is enjoyn'd to be read *Morning* and *Evening*, (by which we now understand the Time of the *Sun's* leaving our *Horizon*) therefore after some proper *Forms* of *Prayer*, which have already been accounted for, some peculiar to the *Morning*, some to the *Evening*, we proceed to the reading of the said Lesson, which finish'd, we go on to repeat the *Eighteen* great *Prayers*, concluding with those *Forms* which we have already spoken of in our Account of the *Morning Service*.

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Having hitherto, in Compliance with our main Design in this Performance, given a Relation of the principal Offices of our *Liturgy*, together with some incidental Matters relating thereunto, which concern the Subject of our daily Devotions: What we shall further add will be chiefly took up in some general Hints, with Reference to those Offices used on our *Feasts* and *Festival Days*; (for to particularize them would require a Volume) and other occasional *Forms*, whether Publick or Private.

*First*, As to the *Feasts* and *Festivals*, besides the daily Prayers on ordinary Days, some others are added proper to the respective *Solemnities*, and besides the ordinary Lessons of *Shemang*, &c. Some others are used proper also to the respective Occasions. So on every *Sabbath* is a proper Section of the Law read, (as appears from the Distribution of them in our *Kalendar*,) and peculiar Prayers and Portions of *Scripture*, relating to the Institution and Observation thereof. So on every *Feast* and *Festival* are repeated in like Manner and the like Order Portions of the Law, and Prayers suited to their respective Appointment; as on the great Day of *Expiation*, the *Feast* of the *Pasfoever*, that of *Tabernacles*, &c. this Method is carefully observ'd. Only it must be remembered that on such Days, because of the many occasional Lessons and Prayers then made use of, some of ordinary Form are either wholly omitted, or not repeated at full length.

Secondly, As to other occasional *Forms*, be it observ'd, that (on the *Sabbath Day* and other *Festivals*) after the reading of the Section of the Law appointed for the respective *Feast* and *Festival*, before the *Book* be remov'd, we have certain *Set-forms*, wherein we live: This Practice being commanded by the Prophet *Jeremy* in the 29th Chapter of his Prophecie, ver. 7. *Seek the Peace of the City whither I have caused you to be carried away Captive, and pray unto the Lord for it: For in the Peace thereof shall ye have Peace.* Pursuant hereto the Captives of *Babylon* under *Nebuchadonosor* sent Money to their Brethren at *Jerusalem*, wherewithal they might buy them *Burnt-Offerings* and *Sin-Offerings*, and *Incense*, and prepare them *Manna*, (for so 'tis read corruptly for *Mincha* a *Meat-Offering*;) with this Request: *Pray for the the Life of Nebuchodonosor, King of Babylon, and for the Life of Balthasar his Son, that their Days may be prolonged as the Days of Heaven. And the Lord will give up Strength, and lighten our Eyes, and we shall live under the Shadow of Nebuchodonosor, King of Babylon, and under the Shadow of Balthasar his Son, and we shall serve them many Days, and find Favour in their Sight.* Baruch 1. 10, 11, 12. Which History we receive as true, notwithstanding the *Book* is *Apocriphal*, but this by the by. Conformable hereto was the Practice of the Church in the Days of *Ezra*, who informs us in his 6th Chapter that *Darius* having confirm'd the *Decree* of *Cyrus* for rebuilding the the Temple, gave Orders that what Things

those

those of our Nation had need of for *Burnt- Offerings*, as young *Bullocks*, and *Rams*, and *Lambs*, &c. should be given them, according to the Appointment of the *Priests* that were at *Jerusalem*, Day by Day without fail, ver. 9. to the end they might offer *Sacrifices* of sweet Savours unto the God of Heaven, and pray for the Life of the King, and of his Sons.

To the same Purpose there is a memorable Story left upon Record by some of our Ancient Authors: *Alexander the Great* being in the Successful pursuit of his Victories, was apply'd to by the *Samaritans*, (requesting of him to destroy the Temple at *Jerusalem*) and he shewing some Inclination to gratifie them, was diverted from that Intention by *Simeon* surnam'd the *Just*, with this Remonstrance: Will you demolish that sacred Place where Prayers are constantly offer'd up for our Safety, and the Preservation of your Government? This Practice is yet further confirm'd from the seventh Chapter of the first Book of the *Maccabees*, in which we find that those of our Nation in order to turn *Nicanor* (in the Reign of *Demetrius*) from destroying the Temple, came out of the *Sanctuary* to salute him peaceably, and to shew him the *Burnt-Sacrifice* that was offered for the King, ver. 33. of the above-mention'd Chapter. Agreeable to this also *Josephus* in his *Hebrew History* of the Jewish Affairs, relates, that when *Apollonius* (in the Days of *Seleucus*) came to rife the Temple, *Onias* the High-Priest endeavour'd to dissuade him from that sacrilegious Attempt, by representing to



him (amongst other Reasons) *That in the said Temple-Prayers and Supplications were made to God Almighty for the Prosperity of the King, and of his Children, and for the Peace and Tranquility of his Kingdom.*

To the same effect the said Historian relates, that the *Asiatic Jews* sent Presents to *Hyrcaus* the High-Priest with Letters desiring him to offer up Prayers for the Life of their Lord Augustus Cæsar, and that of M. Antonius his Collegue. Conform to this Practice also *Philo Alexandrinus* informs us, that when *C. Caligula* had given Orders for placing his own Statue in the Temple of Jerusalem, the High-Priest and Senate directed Letters to that Emperor, requesting that he would not oblige them to violate that Holy Place, in which Prayers were every Day made for the Safety, Peace and Prosperity of him, and the whole Roman Empire. And this in his Treatise entitul'd, *The Embassy sent to Caius*. The same is also confirm'd further by the above-mention'd *Josephus*, who adds, that a Representation, in Substance the same with what the Letters aforesaid contain'd, was made by the Priests, and the People to *Petronius*, when he came to Jerusalem, to put the Emperor's Order in Execution. The same is yet further evident from the *Mishna*, where our Doctors in the Treatise entitul'd *Abboth*, exhort us to pray for the support of Government in the World, without which no settled Laws or Orders can be obey'd or executed, nor Mankind subsist; but being in a State of Anarchy and Confusion

sion they would devour one another. It were not difficult to produce many more Proofs in Confirmation of my Assertion, that we pray for the good Estate of the Prince and Commonwealth, under whose Protection we live, in Conformity to the Directions of Scripture, and the Conduct of our Ancestors; but this I cannot think necessary; what I have already advanced, being abundantly sufficient to that End.

Neither do we pray only for the Prince, in whose Territories we inhabit, and to whom under God we owe all our outward Enjoyments and Blessings; but also for our Friends and Allies; as appears from 1 *Maccabees* and Chapter 12. where we are informed that *Jonathan* having made a league with the *Romans* and *Lacedemonians*, in his Letters to the latter Assures them, that the *Jews* at all Times without ceasing, both in their Feasts, and other convenient Days, did remember them in the Sacrifices which they offer'd, and in their Prayers, as Reason was, and as it became them to think upon their Brethren, ver. 11. of that Chapter.

Nor do we content our selves with these Performances, but make the Subject of our Prayers of the same Extent with human Race, and offer them up for all Mankind in like Manner as the solemn Sacrifices on the great Day of Expiation were wont to be celebrated. And this is Evident from the Letter sent from *Agrippa* to *C. Caligula*, wherein he tells that Emperour, that it was Customary for the *High-Priest*, on the aforesaid Day

Day of Expiation, to offer up Prayers and Supplications for the whole World. Conformable hereunto *Philo Alexandrinus* declares, that whereas other Priests think it sufficient to pray for those only that are of the same Perswasion with themselves; those of our Nation do pray for all Mankind, and further Adds, that that was one Part of the Design of the daily Sacrifice. To this Effect also *Iosephus* in his second Book against *Apion* asserts, that we offer Sacrifices and supplicate in behalf of the whole World, that Peace and Truth may be established, and flourish in the Earth, and then for the Happiness and Prosperity of those of our Religion; as believing our Prayers to be so much the more acceptable to God, and excellent in themselves, by how much they are the more diffusive. His Words are cited and highly approved of, by *Eusebius* in his eighth Book and second Chapter *de Preparatione Evangelica*. Nor ought this to appear strange, since we look upon our Obligations to this Duty as flowing from a Consideration of those common Principles of Nature in which all Mankind agree, however distinguished from one another in their moral or political Capacities: according to those Words of the Prophet *Malachy* in his 2d. Chapter and 10. *ver. Have we not all one Father? hath not one God created us?* For doubtless so near a Relation as that is, must be esteem'd sufficient, not only to recommend, but to ground the aforesaid Practice upon. Pursuant hereto 'tis remarkable, that *Solomon* at the great and solemn



solemn Dedication of the Temple made Supplication to God that he would be pleased to receive the Prayers of all that should in any Place whatsoever call upon him, tho' they were Strangers and not of our Nation, 1 Kings 8. Chap. 41, 42, 43. verses.

Besides the aforementioned, there are other occasional Forms made use of, particularly, on the Feasts of the New-Moon, and the great Day of Expiation, which I choose next to take notice of, because of their Affinity with those immediately preceding. They are to this Effect; *Let thy Fear and Dread, O Lord, be over all the Works of thine Hands; let all thy Creatures serve and worship thee, and be united into one Society and Fellowship, that they may bow down to, and adore thee with Faithfulness and Sincerity.* Again, *Do thou, O God, and God of our Fathers, establish thy Throne over the Face of the whole Earth; make thy Face and thy Glory to shine upon all the Inhabitants thereof; let all thy Creatures acknowledge thee their Maker, and every living Thing magnifie thy holy Name; and may thy Kingdom be set up over all the World.* Further also, in our daily Prayers we beseech God Almighty to grant that all the World may be replenished with the Riches of his Bounty and Liberality; and this three Times a Day.

There are yet other occasional Forms of Prayer appropriated to our Fasts, whether Publick or Private. Those of a publick Nature are first, That which was instituted for the Destruction of the City of Jerusalem by the army of the Chaldees under Nebuzaradan,

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*Jeremiah* 39. 8. Secondly, For the Destruction of the Temple, *2 Kings* 25. 9. Thirdly, For the Murther of *Gedaliah* the Son of *Ahikam*, recorded in the said Book and Chapter, and *ver.* 25. as also *Jer.* 41. 2. Fourthly, For the Approach of the *Chaldean* Army to besiege *Jerusalem*, *Jer.* 39. 1. These *Fasts* are reckoned up in this same Order by the Prophet *Zachary* in his 8th. Chapter and 19. *ver.* under the Names of the *Fast of the Fourth Month*, and of the *Fifth*, and of the *Seventh*, and of the *Tenth*, with a promise that they should be to the House of *Juda* Joy and Gladness, and checrful Feasts. Besides which is a Fast instituted by *Esther* and *Mordecai* in the Days of *Ahasuerus*, on Occasion of *Haman's* Procurement of a Decree for the Destruction of our whole Nation, *Esther* 9. 31. Now in reference to each of these, there are peculiar Offices; as to that for the Murther of *Gedaliah*, together with the Prayers of Humiliation for that horrid Fact, (in which we beseech God to be Merciful to us, and not to require his Blood at our Hands) we read the Sections of Scripture wherein that tragical History is recorded. Such is also our Practice with Relation to the *Fasts*, the Fourth of which is expressly commanded to be observed in *Ezekiel* 24. 2. Son of Man, write thee the Name of the Day, even of this same Day: The King of *Babylon* set himself against *Jerusalem* this same Day; and all have been with their respective Solemnities kept up by our whole Nation in their successive ages to this Day. Those *Fasts* that are of a private Nature, are either,

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1<sup>st</sup>, Such as respect any particular Congregation, who being under Apprehension of Danger, or labouring under some present Calamity and Distress, do therefore appoint Prayers suitable to their respective Necessities, wherein they Address to God Almighty, for Relief and Deliverance. Or, 2<sup>dly</sup>, They are such as any private Man accordingly as the Exigence his Affairs shall require, may appoint for his own particular Occasions, when with Prayer and Supplications he makes an humble Acknowledgement of his Sins, and implores the Divine Mercy for Pardon of them.

Further yet, there are several other occasional Forms, which I can but very Briefly touch upon: As in Case any one be dangerously Sick and weak, any Woman be in the great Peril of Child-birth, if they apply to the Congregation desiring their Prayers for them, there are peculiar Set-Forms suited to all such Emergencies. There are also Offices appointed for Visitation of the Sick; for Burial of the Dead; for Solemnization of Matrimony; and for the Administring of Circumcision: All which are celebrated with all proper and agreeable Solemnity. In short, we have certain Forms of Praise and Thanksgiving, in which we bless and magnifie God's holy Name, for giving us such or such a Precept, and enabling us to perform it according to his Will. Having thus far briefly represented what occasional Set-forms are received amongst us, I shall conclude my whole Design with a general Remark on



two, pertinent to the subject Matter in Hand.

Whereas God Almighty is the Lord and Governour of the Universe, as having by Right of Creation the supreme Dominion over all Creatures: 'Tis plain that the Sons of Men can have no Claim or Title to any of them, without his previous Allowance. And therefore is every Man obliged to seek by Prayer and Supplication an Interest to use them for the supply of his Wants and Necessities: Neither is his Ingratitude to be excused, if, when he hath made use of the Riches of God's Bounty and Liberality in any Sort, he neglect the necessary Return of Praise and Thanksgiving. And therefore that Opinion constantly received among us, (which we took notice of in the Entrance to this Discourse) must be allowed by all the World; *viz.* that whosoever useth the Creatures without previous Intercession, and subsequent Thanksgiving, is chargeable with Theft or rather Sacrilege, inasmuch as he invades Gods Sovereign Right and Title to the Disposall of his Creatures, and sets up for Propriety, when he is at best but a precarious dependant Being. On the other Hand, the Use of every Creature appointed for Food and Sustenance is freely allowed us, and nothing is unlawful when sanctify'd with Prayer and Thanksgiving.

The second Thing I would have to be remarked is, that tho' in all our *Offices of Devotion* we generally use the *Hebrew* Tongue, because it is generally understood thro' the great

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great Care that is taken for the Instruction of our Children in it ; yet have we *Versions* into other Languages for the Use and Edification of such as are ignorant of the *Hebrew* ; as judging it impossible for Men to pray with inward Affection, and a serious Attention, without understanding the Subject of their Prayers ; but how they should understand this, whilst their Offices of Devotion are in an unknown Tongue is altogether inconceivable.

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C H A P. V.

*Of the Schools amongst the Hebrews.*

**T**HE Necessity as well as Usefulness of Schools for the Instruction and Education of Youth, is so apparently manifest, that, in the Opinion of our Doctors, Mankind could scarcely subsist without them ; because, otherwise Men could neither preserve the Dignity of their Nature, as reasonable Creatures, nor have any Thing but their outward Shape, to distinguish them from Brutes, as being destitute of those Accomplishments of the Mind, which principally conduce to that End : Which Accomplishments proceed originally from God Almighty the Author and supreme Giver of all Excellencies whatsoever ; and can be preserved by no other ordinary Means than by being conveyed from one to another in settled Method of Instruction,

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tion, which is the general Design of the Institution of Schools. Hence we find that our first Parent was endowed with an extraordinary Measure of Knowledge by the bountiful Inspiration of his Maker, whereby he was enabled to give Names to all Creatures agreeable to their respective Natures; and which we may justly presume he took all possible Care, at least as far as was necessary, to transmit to his Posterity. And tho' it could not be supported in all the Advantages with which it had been delivered, yet did it more or less appear in all the succeeding Generations, and diffus'd it self proportionable to the Increase and Propagation of Mankind; and so gave constant Birth to New Schools. *Cain* indeed applyed himself chiefly to the Invention of Mechanical Arts, and his sordid covetous Temper divested him from more ingenious Studies; however this did not hinder him from Communicating some useful Pieces of Knowledge to the World. But his younger Brother *Seth*, as he differed from him very much in Principle, so he betook himself to different Pursuits: He instructed his Posterity in vertuous Practises; and encouraged them by his own Example: He was skilled in Astronomy, and taught his Children the Secret of Acquiring a Reputation in that Science: That he erected Two noble Pillars for the Preservation of that Knowledge which he had arrived to, which should stand the Shock of an universal Deluge, as well as Conflagration, foretold to him by his Father *Adam*, is so well known to the Learn'd that



that I shall forbear to mention it here, Nor shall we need to assert, that this Design had the desired Success, tho' *Josephus* is positive, that one of them was extant in his Time. However, this we may say, that Learning was propagated in *Seth's* Posterity, and was preserved in the Person of *Noah* and his Family, in the Time of the universal Deluge.

And here a new World begins, with which we shall find, that Learning kept Pace and spread it self amongst the Posterity of *Sem*, who is generally believed to have formed the first regular School, and to have set up some special Places for the Profession and Propagation of Learning.

To this purpose 'tis observable; that, whereas *Noah* in blessing his Son *Japhet*, says that he shall dwell in the Tents of *Sem*, several Expositors understand this of the *Schools of Sem*; which were also famous in the Days of *Rebecca*. For whereas 'tis said, that she, when the Children struggled within her, went to enquire of the Lord, the *Chaldee-Paraphrase* expounds it, *She went to the Schools of Sem the Great*.

These Schools were afterward continued and supported by *Heber* (a Man so considerable, that the *Hebrews* took their Name from him) as we are informed by that Assertion of our Doctors, *viz. that Jacob studied in the Schools of Sem and Heber*; and by Consequence were standing in the Time of the Patriarch *Abraham*, whose great Abilities and Proficiency in Learning we are lead next to consider. Concerning him, 'tis observable,

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that notwithstanding all the Disadvantages of Birth and Education, yet he raised himself to a wonderful Eminency in all Parts of useful, (particularly Divine) Knowledge. He shook off the prejudices of Education, and fully discovered the Sotishness of that Idolatry and Superstition which had overspread his Native Country, and by a great Sagacity promoted by his *Contemplation of the Heavenly Bodies*, and the wonderful *Harmony of the Works of the Creation* in general, assisted with the singular Blessing of Heaven, he came up to the Knowledge of the great *Creator*; forsook his Country and abominable Religion, and became a Zealous promoter of the *Worship and Service* of the true God, which he not only faithfully professed and adher'd to, but endeavour'd by publick Preaching to instruct others in. In which glorious Design, we are assur'd he met with good Success. For whereas 'tis said, that he remov'd the Souls that he had gotten, the *Chaldee Paraphrase* interprets this *of the Souls that he had subdu'd to the Law of his God*; and other Expositors, *of the Souls which he had proselited and converted to his Perswasion*. An Interpretation so much the more probable, for that we may observe how God says of him, *I know that he will command his Children, and his Household after him, and they shall keep the way of the Lord*. Which we shall take for granted was accordingly done, though little mention be made thereof in Scripture, and we can only argue from remote Probabilities as where it is said, that

*Jacob*

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Jacob journey'd to *Succoth*, and built him an House, that is, as *Philo* renders it, *an House and Tents to the Lord*; in the *Chaldee*, *an House of Learning*; as also where it is said of *Joseph*, that he taught *Pharaoh's* Senators Wisdom, that is, imparted Knowledge to them: This I say, we shall take for granted was accordingly done by the Posterity of *Abraham*, till the Times of *Moses*, even during the Captivity in *Egypt*, though with less Advantage, because with less Freedom than afterwards. For when it had pleased *God* by the Ministry of *Moses* to work out their Deliverance from the *House of Bondage*, he gave them Laws and Ordinances by the Hands of the said *Moses* to be communicated orderly to *Aaron*, and by him to the *Elders*, and lastly to all the People of *Israel*, with a particular and expresse Command, to teach their *Children* the same.

That therefore they might be the better enabl'd to comport with this Command, divers Schools were erected and cultivated in after Times with so great Zeal, that no considerable Number of our Nation settled at any Time or Place into a standing Community without appointing some publick Teachers and publick Schools: Insomuch that every particular Congregation in particular Places was oblig'd to take care of furnishing out such a Place of publick Education; and whatsoever sufficient Number of them neglected this, made themselves thereupon liable to an *Anathema*. This we shall endeavour to make out, so far as our Bre-



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vity will permit, by a particular Enumeration of such *Schools* as are either expressly mention'd, or lightly hinted at in Scripture till the Times of the *Babylonish Captivity*; from whence we shall only take Notice of such as were in after Ages most flourishing, insisting upon the Testimonies of *Authors* of unquestionable *Credit* and *Reputation* among us.

And for the better Intelligence of what is said, we are to observe, that whereas God did command *Moses* to appoint and choose Seventy of the *Elders*, Men of Wisdom, Understanding, Integrity, and all the Qualities that enable one to judge and teach, to assist him in the Government, and instructing the People, he accordingly chose and appointed them, and he being the Chief over them, constituted a *Senate* or *Consistory* of Seventy One; which, by way of Excellence, was called the *Great Consistory*, and of late, by that of *Sanhedrin*. They were the Fountain and Source of *Wisdom* and *Learning* to the whole Nation, being invested with all manner of Jurisdiction in all Things. They had Power to appoint and depute lesser *Consistories* of Twenty Three, Two of which kind were in *Jerusalem*, the One at the Door of the Court before the Temple, the other at the Door of the Mountain of the Temple; and one in every City throughout all *Israel* where there were a hundred and twenty *Householders*, who had likewise the Power to teach and instruct the People in their respective Districts, and to approve of, and promote lesser *Schools*, to judge and to answer any

Question

Question that might be proposed to them, concerning the true Sense and Interpretation of Scripture, and in point of more difficult Resolution, they were oblig'd to apply themselves to this *Great Consistory*, which was constantly held at *Jerusalem*, in the Pav'd Chamber near the Temple. This Constitution first gave Birth to our regular *Schools*, and lasted till the Destruction of the *Temple*, and sometime after.

The *First School* we shall take Notice of (supposing always notwithstanding that these Places of Publick Education were kept up by *Joshua* and the succeeding Judges, till *Samuel's* Time; of which also we have an Instance in *Deborah*; for whereas 'tis said of her, *Judg.* 4. 5. *That she judged Israel under the Palm-tree of Deborah, between Ramah and Bethel*, the *Doctors* explain this, of her publick Instruction of the People, as in a *School*) is that of *Naioth* of *Ramah*, where *Samuel* presided, and instructed the People, both in Matters of Policy, in which Respect he was their Judge, and in Matters of Religion, as their *Doctor*, or publick *Teacher*. Hence is it, that our *Expositors* by the Company of Prophets, generally understand the Scholars under his Charge and Tuition (*vid.* 1 *Sam.* 19. 18, 19, 20.) and by the Word *Naioth*, a publick School. And indeed this is very agreeable to his *Character*, who bent his whole Study, and employ'd his best Endeavours toward the restoring of our *Polity*, both *Civil* and *Religious*, to its primitive Lustre, which had been long in a declining Condition,

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on, and very much impaired: And this he happily effected.

*Secondly*, The next considerable Place of publick Teaching that falls under our Consideration is the College or School of *Jerusalem*, mention'd in 2 *Kings* 22. 14. where we are inform'd, that *Josiah* upon hearing the *Book of the Law*, presented and read to him by *Halkiah* the Priest, and reflecting upon the manifold Corruptions of the *Church* and *State* in his Time, rent his Cloaths, and sent to enquire of the Lord, that is, as it follows, sent some special Messengers to *Huldah* the Prophetess who was then in the fore-mention'd College, and in conferring with whom, they were instructed in the Will of the Lord. Whether she was the supreme Teacher, is not material to our Purpose, this being evident that there was in her Time a College or publick School in *Jerusalem*.

Afterwards *Jehoshaphat*, mov'd by the same Consideration, I mean, that of the numerous Corruptions of the Church and State in his Reign, appointed not only Schools in the Chief Cities, but also in all Parts of his Kingdom, and dispatch'd some eminent Men for Teachers, who should every where instruct the People in the true *Worship* and *Service of God*; as we learn from 2 *Chron.* 17. so that here we shall not need to mention Particulars, where the appointment was so universal.

From the Time of this good Prince, till the *Babylonish* Captivity, the Schools did flourish



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flourish or decay according as they were encourag'd and supported by *Good*, or discountenanced by *Wicked Kings*; and according as the State did flourish in Peace and Tranquility, or was disturb'd by Wars and Tumults. The School of the *Prophets* over which *Elisha* presided, was so well stock'd, that we find in the *2 Kings* 6. 1. Application made to him for enlarging the Buildings, which were represented to him as too straight, and which he also comply'd with, and encourag'd the *Work* by his personal Assistance, even to a Miracle, *ver. 6.* And notwithstanding that the Time of the Seventy Years *Captivity*, brought our Nation under Disadvantages, as to the Administration of *Civil Matters*; yet we are certainly assur'd, that *God Almighty* provided so well for his *People*, in those their greatest Difficulties, that they were always furnish'd with *Prophets* and *Teachers*, whose peculiar Province it was to preserve the true *Worship* and *Religion* receiv'd from their *Ancestors*, amidst all the greatest Excesses of *Idolatry* and *Superstition*; insomuch that nothing was at any time enjoyn'd the whole *Nation* by the *Kings* of *Babylon* which clash'd with their *Profession*; and some *Royal Edicts* were publish'd in their Favour; so that they had always the *Freedom* of their own Law, and in all probability the Streights they were then reduced to, put them upon all necessary and useful Expedients for the Preservation of them. Amongst which, we may justly rank as the Principal, that care which was used for the

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Instruction of Youth, and consequently, hence we may infer the Necessity of *Schools*, whereby that Instruction might be promoted.

During the Time of the Captivity in *Babylon*, *Daniel* had acquir'd so great a Reputation for *Wisdom* and *Learning*, that he was consulted by King *Nebuchadnezzar* about that Vision of his so very considerable in its Event, and gave him the Interpretation of it, which all the *Wise Men* of his *Kingdom* had in vain attempted to make known to the King, *Dan.* 4. And this his Reputation was mightily enhanced by the great Service he did *Belshazzar* in an Affair of the same nature as to its Consequence with the former, *Dan.* 5. Now 'tis not conceivable, how this Prophet could attain to so high a pitch of *Wisdom* and *Knowledge* without previous Instruction, nor how that could be had without some Places of publick Education: And therefore hence we may conclude, that *Schools* were kept up and supported in those Days.

Afterwards, when it pleased *God* to deliver his People out of Captivity, the *Schools* began to flourish again, in proportion to the Church's Prosperity. For when *Cyrus* (according to *Isaiab's* Prophecie concerning him, in his 44th and 45th Chapters, an hundred Years before this Prince was born) had publish'd his *Royal Edict* for rebuilding the Temple of *Jerusalem*, and the People of the Captivity had return'd to their own Land, with design to set about this Work; we find that by the Interposition of their Adversaries,

faries, whose Service was not accepted in the Building, a Stop was for some time put to it, by a Decree of *Artaxerxes*, surnam'd *Longimanus*. But *Darius* commonly call'd *Nothus*, otherwise the *Syrian*, having reinforced the Decree of *Cyrus*, and this also being further'd by *Artaxerxes Mnemon*, *Ezra* undertook the Pious Work, and by an unwearied Diligence brought it to Perfection. *Ezra*, I say, who by some, is thought to be the same with *Malachi* the Prophet, (for whereas 'tis said *Mal. 1. 1. The Burthen of the Word of the Lord to Israel by the Hand of Malachi*, the *Chaldee Paraphrase* adds, *who is called Ezra the Scribe*;) and whose Accomplishments were very extraordinary. He is Characteriz'd to have been a ready Scribe in the Law of *Moses*, and was a Person of very great Abilities, which qualified him to digest the Holy Scriptures into the Order and Method in which they now appear, and to add the Punctations which are used at this Day, and of no less Integrity; for he prepared and disposed his Heart to seek the Law of his God, and to do it; and (which is most to our present purpose) to teach in *Israel* Statutes and Judgments, *Ezra 7*. In his Time was instituted the great Synagogue (consisting of a hundred and twenty Elders) whereof he was a principal Member, and which was continu'd till the Days of *Simeon*, surnam'd the *Just*, who was one of this Number, and the same who receiv'd *Alexander the Great* upon his Approach to *Jerusalem*, in the Course of his Victories. And not-



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notwithstanding that no School was afterward kept up under this *Character*; yet several famous ones both in these and succeeding Ages, were all along maintain'd with agreeable Lustre; particularly, those of *Javne*, *Tiberias*, *Sipora*, and many more, which were all situated in *Judea*, and over which, constantly presided the most Famous and Learned *Doctors*: In which Rank we may justly place those Two eminent Men *Hillel* and *Shammai*; who, though they differ'd in some inferiour and less considerable Matters, did yet both retain the necessary Fundamentals, and were perfectly agreed in the main.

Thus Learning flourish'd in *Judea* (tho' not neglected in *Babylon*) and was promoted and cultivated therein till the Days of *Judas*, surnam'd the *Holy*, who was Author of the *Mishna*. But after his Decease, or as others say, a little before, Two of his principal Scholars departing from *Judea* into *Babylon*, erected Schools, and drew after them the greatest part of the *Doctors*; though neither is it probable that *Palestine* was even then destitute of Learning; nor, that the Schools were quite shut up, the contrary being asserted by the *Talmudists*.

Now the principal Schools in *Babylon*, were those of *Nahardea*, *Sora* and *Bumbeditha*, though I know some are of Opinion that the Foundations of the first, viz. that of *Nahardea* were laid by the People of the *Captivity*. But this we may affirm with greater Certainty, that these Three Schools flourish'd

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flourish'd in *Babylon*, till the Year of the World 4797 as appears from the Names of the Chief Rulers and Doctors residing there preserv'd in the Chronicles of our Nation.

About this Time our Nation being dispersed all over the World, these Schools ceased. But in what part of the Earth soever a competent Number met and settled into a Community (as they did wheresoever they could have that Advantage) still their principal Care, and the first Thing they did was to erect Schools; many whereof, have been heretofore of Credit and Renown in divers Countries of *Europe*, viz. *Spain*, *Portugal*, *Germany*, &c. and several are at this Day establish'd in the *Turkish* Dominions, *Barbary*, *Persia*, and generally wheresoever they are allow'd to settle. Of the ordering and managing of these Schools under their modern Constitution, take the following Account.

We have already said, that wheresoever a competent Number of those of our Nation, were settled into a standing Community, the first thing they took care of, was the Erection of a publick School. Now this according to the greater or lesser Number of those that were to be instructed, was always greater or lesser, and was to be maintain'd by a publick Fund settled for that Purpose.

These Orders are kept up under the Modern Constitution, with all possible Exactness and Fidelity; so that if any of the lesser

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fer Towns refuse to comply with them, the greater Cities have Power to excommunicate them, and never revoke their Sentence till they have forced them to it. And indeed such is the Strictness of our Modern Discipline in the Matter of Instruction and Education, that every *Master* of a *Family*, who cannot have the Advantage of a publick School, is oblig'd to maintain a *Master* at his own private Charges, till his *Children* be out of the *lower Forms*, and have by their Proficiency in Learning qualified themselves for the *higher Schools*. For the due ordering of which Schools, and that they may answer the *Design* of their *Institution*, in being serviceable to the publick Necessities, Two of the Chief Men in every *Synagogue*, are appointed yearly about the Day of Pentecost, whose Business it is to take care of their respective Schools. To which end they oblige themselves once every Day to visit them, and to see that both *Master* and *Scholars* perform their respective Duties, and for the greater Encouragement of the latter, these *Governours* meet several Days before they proceed to a new Appointment, and publickly examin them, in which Examination, they that acquit themselves well, are publickly rewarded. The *Governours* are likewise to take Care that the Youth in the *Synagogue* perform their Devotion Solemnly and regularly, and have Power to correct any Party offending in this Kind, by suitable Punishments, tho' gentle Methods are generally pursued, it being thought most agreeable



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able to treat Youth with Sweetness and a Kind of Condescension to their Weakness.

Next to the Governours, 'tis not improper to consider Masters of Schools, and what *Qualifications* were requisite for their *Charge*. Concerning them therefore we may observe, that it is required, not only that they should be Persons of good Parts and intellectual Abilities, but likewise that they should be of known Probity and Integrity; that so their Lives comporting with their Doctrine, they might be able to instruct both by Precept and Example. Also 'tis requir'd that they should not use Severity, nor indeed any rough Methods of Correction, unless where they are altogether necessary, and that only for a Terrour to others, not to gratifie their own Hatred, or any other indecent Passion. As to the Scholars, it is expected from, and required in them, that they should be of an humble and docible Disposition; that they should behave themselves with Modesty and an agreeable Reverence to their Teachers; and be every Way qualified by Virtue and good Manners to reap the Benefits of the Instruction, neither following the Bent of their Passions, nor addicted to any vicious Pursuits; the Master being obliged to fortifie their Minds with honest and laudable Dispositions against all such Impressions; And if either for want of natural Sagacity or sufficient Industry any one is found incapable of rising to a sufficient Pitch of Learning, he is took off from his Studies and obliged to betake himself some meaner employment, it being thought

thought inconsistent with the Honour and Dignity of the Law to be handled by Persons of mean Abilities. 'Tis a Rule with us, that no Child be admitted into our publick Schools under six Years of Age, and some, not before they are seven; a just and due Regard being always had to the Vigour or Weakness of their Constitutions; and then after they have been accustomed to some principal Texts of the Law (as viz. *Hear O Israel the Lord our God is one Lord, &c.*) by their Parents Care over them, so as to be able upon Occasion, readily to account for them. Upon their first Admission, they are to be instructed in the Law of *Moses*, to be taught the Text and Historical Passages of it, together with the Writings of the Prophets, it being thought most proper, that their first Advances in Learning should be bottom'd upon the same Foundation with their Religion, that so both may grow up together. After this, they are to proceed to the Oral Law, or the *Mishna*, whereby they are to be instructed in the literal Sense and meaning of the written Law; with the Text whereof they are already acquainted. Sometimes also for the Exercise of their Wit, and for Tryal of their Accuteness, the Masters use to propound Allegories and Parables to them, under which, is always couched some pertinent and highly significant Piece of Knowledge, and oblige them to find out the Allusion. This Method of Instruction, has been all along practised both by Philosophers and Poets, especially in the Eastern Parts of the World,

as History does abundantly inform us. After they have made an agreeable Proficiency in these Studies, they advance to Logick, thereby to qualifie themselves for the due Exercise of their Reason, in discerning the proper Consequences of Things from their immediate or remote Principles, in forming a true Judgment of their Connexion or Disagreement, and thereby fortifying their Minds against Erroneous and Sophistical Impressions. Their Judgments being thus settled, and by Age and Experience sufficiently matur'd, they betake themselves to the higher Forms, and apply themselves to Natural Philosophy, and some Part of the Mathematical Science, and lastly, (if their Inclinations will carry them so far) to Metaphysicks; in a Word to every Part of useful Knowledge. However, there are not many that arrive to these Heights: As to Natural Philosophy, this is to be learned from the 1<sup>st</sup> Chap. of *Gen.* upon which Account it is called the Study of the Work of the Creation, which being incumbered with great Difficulties is not wont to be publicly explained, but only in private to the Party that desired it. As for Metaphysicks, neither is this Study to be otherwise attained to, it being grounded upon the first Chap. of *Ezekiel*, which is looked upon as no less Difficult, and therefore not to be explained but with the like Caution.

The Number of Scholars under the Care of one Master, is 25, and this compleateth a School: But, if the Number increase to forty, then the Master is oblig'd to take an Assistant



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Assistant ; to the End they may be the more carefully educated. If they exceed this last Number, either another Master is to be appointed in the same School, or else another School is erected. This is to be understood of the younger Sort, whose tender Years require that an extraordinary Care and Diligence should be used towards them. Otherwise, and in our greater Schools, the Number of Students is not precisely determinable; they amounting sometimes to 3 or 400. and may be more or less, according as the Places where the respective Schools are situated, are more or less Populous. In these the Masters read in Quality of Professors, and therefore address themselves to all their Auditors at once, and consequently there is no need, as in those of the lower Forms, of a particular Application. In this also the Master is placed in a Chair on an Eminence above his Auditors, who are seated round about him and receive his Doctrine with all possible Attention. They have the Liberty to put what Questions they please to him, if they arise out of the Subject of his Discourse, (otherwise they are not allowed to speak) and that to be done orderly one by one. There is also an Interpreter appointed, who is to repeat what the Master delivers for the Benefit and Instruction of those, that are at so great a Distance, that they cannot hear with sufficient Advantage. Sometimes the Master proposes a Piece of Sophistry with Design to exercise the Skill of his Auditors, by trying whether they discover it to be such or not.

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The Scholars of inferiour Rank are constantly kept to Duty; only they are allowed a Liberty on the Eves of the Sabbaths and other Festivals, on the former whereof they have no new Lesson, but are oblig'd to a Repetition of what they had learned all the Week before.

We have before took Notice of that modest and Reverential Behaviour in general, which the Scholars are to express towards their respective Masters; to which we shall only add that they are oblig'd to pay Honour and Deference to them in the same Measure, and to the same Degree as to their Parents, upon which Account, they are not allowed to call them by their own Names, but by that of Master. And indeed so high an Esteem and Veneration is every where maintained towards the Doctors, that they challenge a great Respect purely on Account of that Character, so that neither Age nor Quality wholly exempteth any Man from paying it. And because they are usually called Elders, notwithstanding they may be otherwise very young, therefore is it thought Matter of Duty to give them due Reverence, according to what is commanded *Levit. 19.32. Thou shalt honour the Face of the old Man.* And here it may not be amiss to observe that it is looked upon as very Criminal, if any Person duly qualified refuse to be Teacher, in as much as he hinders the Progress of the Law; as on the other side if any one of mean Abilities, or however before he have arrived to a competent Pitch of Knowledge, shall take upon

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him to judge and to interpret the Law, he is censured as a wicked, rash and proud Man, because he extinguisheth the Light of the Law, and destroyeth and lays waſt the Vineyard of the Lord of Hoſts: and of ſuch the Wiſe-Man ſpeaks elegantly in calling them Foxes, *the little Foxes that ſpoil the Vines* Cant. 2. 15. Now to the End that none may be admitted to teach publickly who are not every Way qualified, as to their Intellectuals, Proviſion is made that no Perſon ſhall become a Teacher, unleſs he be not only approved by the chief Maſters in the Place where he deſigns to open his School, but alſo have taken the neceſſary Degrees required to-fit him for that Charge. Which Degrees are conferred by giving the Party deſirous of them ſuch or ſuch a Title before the Congregation, and a Power of Teaching or interpreting the Law, and Authority of impoſing Mulcts and Penalties upon the Refractory and Diſobedient. This is generally accompanied with laying on of Hands upon the Party ſo dignified, (tho' the Title is valid without that Ceremony) and then he is took by the Hand and placed in a Chair appointed for that Purpoſe. In ſome Places a Book of the Law is put into his Hand, after which, he is proclaimed a Teacher or Doctor. Theſe Titles are ſo different in different Places, that it were endleſs to recount them all; The moſt general and beſt known is that of *Rabbi*; tho' it muſt be acknowledged withall, that Titles are but of a late ſtanding, becauſe whiſt our Nation flouriſhed in its  
Laws



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Laws and Polity, and Teachers were appointed by the great Council at *Jerusalem*, every Mans proper Name was esteemed the best Title, nor was any other conferred. The Laying on of Hands, invested the Party with a sufficient Power to exercise his Abilities. And as this practise obtained all along in the Time of the old Prophets, so is it grounded upon that Text *Deut. 34. 9. And Joshua the Son of Nun was full of the Spirit of Wisdom, for Moses had laid his Hands upon him.*

And thus much of our Schools in general; which we have considered from their first Original down to their present Constitution in these our Days; and have all along pointed out what Advantages or Discouragements the Learning taught in, and propagated by them, met with, during the many and various Revolutions of the *Jewish State*. This we have endeavoured to do with all possible Brevity and Perspicuity, and we hope with a just Exactness. Much more might have been added upon this Subject as the intelligent Reader will easily perceive if he pleases to reflect that we have only pointed at some Heads, which are capable of being very much improved and enlarged upon. And for this we shall not Court excuse. However, it will not be improper to give a Brief Relation of the most eminently Learned Men of our Nation, of the several Ages in which they flourished, together with a Catalogue of their Writings, and particularly what Character the respective Authors bore; so far as that

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shall appear necessary to our present purpose. And first of the great Work of the *Mishna*, which is the most ancient and venerable that will fall under our Consideration at this Time. Now this contains an Account of all those Doctrines and Practises which were delivered by *Moses* himself, and continued and preserved to Posterity by oral Tradition; and that by several great and eminent Persons till the Time of the Foundation of the second Temple, viz. till the Year of the World (according to our Computation) 3413. and 347. Years before the Birth of Christ.

In this Period the great *Synagogue* flourished, being supported by some Prophets and other worthy Persons, such as *Haggai*, *Malachi*, *Zorobabel*, *Mordecai*, *Ezra*, &c. who had received the Traditions current amongst them from the preceding Prophets. Here observe, that the first Man named under each Period in the following Relation, was the President or Ruler of the great *Sanhedrin*, and the next in order his Vice-gerent. The last of this great *Synagogue*, viz. *Simeon* surnam'd the *Just*, was President of the next great School in the Year of the World 4845 and before Christ 815. who is the first of whom mention is made in the *Mishna*. Concerning whom it may not be improper to observe that the said *Simeon* was the same who is otherwise called *Iddo* or *Jaddus* the High-Priest, who met *Alexander the Great* upon his approach to *Jerusalem*; from which Time the *Ara*, commonly us'd in Bills and Bonds, took Place and obtain'd amongst us.

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In the next Period we find *Antigonus Socraticus* that is in the Year of the World, 3460. and before Christ, 308. of whose Scholars was *Sadoc*, who by perverting and abusing his Masters Doctrine gave birth to the heretical Opinions of the *Sadducees*, touching the Resurrection, and Rewards in a future State: For whereas *Antigonus* taught that we were obliged to serve God out of pure Love, and not out of a Prospect of being rewarded by him, *Sadoc* inferred from thence that there shall be no Rewards in another Life, nor consequently any Resurrection from the Dead.

In the fourth Period, which falls in with the Year of the World, 3500. and before Christ, 260. we have *Jose Ben Joezer*, and *Jose Ben Johanan*, as also *R. Eleazar* the High-Priest, who sent the 72. Elders to *Ptolomie* to be employed in the Translation of the Bible.

To these succeeded in the next Period, viz. in the Year of the World, 3059 before Christ 251. *Joshua* the Son of *Perechias*, *Johanan* the Son of *Matthias* the High-Priest; and *Nittai* the *Arbelite*.

After these flourished in the sixth Period, i. e. in the Year of the World, 3621. before Christ 134. *Judah* the Son of *Tabbai*, and *Simone* the Son of *Sattah*.

In the seventh Period, viz. in the Year of the World, 3722. before Christ 38. the Rulers were *Shemaiah* and *Abtaleon*, who were not *Jews* originally but proselytes, and descended from King *Sennacherib*, as upon the Strength of Tradition is generally believed.



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The next Period falls in with the Year of the World, 3728. before Christ 32 in which the Two eminent Doctors *Hillel* and *Shammai* flourished, as also *Jonathan ben Uziel* the famous Author of the *Chaldee Paraphrase* upon the *Pentateuch*, and some other Parts of the Bible, together with *R. Nehunnias* the Son of *Kannah*, who writ a profound and elaborate Discourse of the *Cabbala* or Scripture-Mysteries, entituled *Sepher-Habbahir*, of which only some Parts are in Print. He wrote likewise another Book concerning the *Tetragrammaton*, and some mysteries observable in other of God's holy Names. At this Time flourished also *R. Hannania Ben Hezekia* who composed a Book entituled *Megillath Tannith*, wick gives an historial Relation of all the several Adversities and Troubles that happened to our Nation, and of the miraculous Deliverances which were vouchsafed them, upon Account whereof Fasts or Feasts were instituted, and this Work is inserted in our *Talmud* next to the *Mishna*.

In the ninth Period which falls in with the Year of the World 3768. and after Christ 8. Year, flourished *Rabban Simeon Ben Hillel* the Elder, concerning whom it is observable, that he was the first to whom the Title of *Rabban* was attributed, which Title was ever after continued to the chief Ruler of the *Sanhedrin*, whereas before they were called only by their proper Names (as most excellent) without any other Character. Also *R. Johanan Ben Zachee* who lived above 120 Years, and bred up a great many Eminent

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nent and Learned Men; as also *R. Haninah Ben Doza* who had a great Reputation for his Piety, and other very worthy Persons.

The next Period, viz. 3788. of the World, and of Christ the 28th is remarkable for the Translation of the great *Sanhedrin* from the Temple of *Jerusalem* to the School of *Jabne*, where Learning was attended with those Advantages and Incouragements, which during the Troubles at *Jerusalem* could not be expected. And here *R. Simeon* the Second, the Son of *R. Gamaliel* began to preside in the Year of the World 3810. and of Christ 50 which was 18 Years before the Destruction of the Temple. Five Years after he was one of the Ten most eminent Martyrs, who suffered for their constant Adherence to their Religion.

Hitherto we have given a short Relation of those great and worthy Men that are mentioned in the *Mishna* till the Destruction of the Temple, from which Time we must begin a new *Aera*, and account for those famous in their respective Periods, who are therein mentioned till such Time as the said *Mishna* was committed to writing.

In the first Period which falls in with the Year of the World 3833. and of Christ 73. (after the Martyrdom of *R. Simeon*) *R. Johanan Ben Zacchee* retiring to *Jabne* was constituted Ruler of the *Sanhedrin* there; in which honourable Place he continued till the Day of his Death. At which time also flourished *R. Gamaliel* the Second, and succeeded

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the aforesaid *R. Johanan Ben Zacchee*; as also *R. Eliezer the Great*, the Son of *Hircanus* who compos'd several Treatises, particularly one entituled *Orchoth Chaiim*, being a moral Discourse designed to promote the Government and Regulation of Mens Lives, according to the Rules of Virtue; which was printed at *Constantinople, Venice, and Cracom*, and another entituled *Perke Eliezer*, wherein he comprises the History of the World, deducing it down to the Time of *R. Gamaliel the Second*. This Book was printed at *Venice* in the Year of Christ 1544. I know there is another Book under this Name quoted by the Title of *Tzavaath R. Eliezer*, being of the same Argument with the first, and directed to his Son by Way of Legacy; which I have not seen indeed, but do verily believe it is the same with the first, under a different Title.

In the second Period which is in the Year of the World, 3840. of Christ 80. flourish'd *R. Akibah*, and presided over the *Sanhedrin*. He was a Profelyte and was generally believ'd to have been of the Posterity of *Sisra*. The following Treatises go under his Name, viz. *Othioth*, (i. e. the Letters of) *R. Akibah*, wherein he expounds Alphabetically the *Cabbala* or deep Mysteries of Scripture, Printed at *Cracom*. *Fetzirah* or *Sepher Fetzirah*, i. e. the Book of the Creation, a celebrated *Cabbalistical* Treatise; this, tho' Father'd on the *Patriarch Abraham*, (as the Title shews) yet was indeed writ by this *R. Akibah*, Printed at *Thienge* in the Year 1560. *Mechilta*, i. e. a mystical Commentary or an alle-



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allegorical Exposition of some Sections of the *Book of Exod.* Printed at *C.P.* in the Year 1520. and afterwards at *Venice*. Other *Books* there are of this Nature, which tho' not written by him, are yet all of them composed agreeable to and in pursuance of his Doctrine; as *Siphra*, *Siphri*, &c. In this Period *Onkelos* flourish'd, famous for his *Chaldee Paraphrase* upon the Bible; as also *R. Ishmael*, who left this great Character of *R. Akibah*, 'That we are beholding to him for the greatest part of those Traditions which are preserv'd to our Nation, he having communicated to his Disciples the most Authentick Expositions of them, by whom they were convey'd and handed down to Posterity. In this Period also liv'd *R. Ishmael Ben Elisha*, who published several *Books*, particularly a *Cabbalistical Treatise* entituled, *Enoch* or *Perke Hechaloth* quoted in the *Zohar*, Printed at *Venice*; and a Discourse call'd the *Thirteen Ways* of expounding the Law, which is annex'd to the *Siphra* spoken of before.

In the third Period, viz. in the Year of the World 3881. of Christ 121. flourish'd *R. Simeon* the Third, the Son of *R. Gamaliel* the Second, and *R. Meyr* who was a Proselyte and others. At this Time also lived *R. Simeon Ben Jochai*, Author of the *Zohar*, which is an abstruse *Cabbalistical Commentary* upon the *Pentateuch*, tho' some are of Opinion that he did not write it himself; but having dictated it to his Scholars, it was some considerable Time after committed to Writing, and Publish'd under his Name,

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Printed at *Cremona* in the Year of Christ 1559. and at *Mantua* in 1558. Throughout the whole *Talmud* very honourable mention is made of this *R.* not barely for his great Attainments in *Cabbalistical Learning*, but also for his extraordinary Abilities and Skill in deciding many weighty Questions in the Law. There is also another *Book*, entituled *Siphri*, which goes under his Name, being a mystical and allegorical Exposition of the *Books of Numbers* and *Deuteronomy*, Printed at *Venice*. Cotemporary to these was also *R. Joseph Ben Halaphta*, who publish'd a *Chronological Treatise*, entituled, *Seder Olam Rabba*, from the Creation of the World to the Time of the Emperor *Hadrian*. He was *R. Judas* surnam'd the *Holy's Master*. In this Period also flourish'd *R. Judas Ben Illai*, who had a great Reputation for his Piety, and writ a *Treatise* call'd *Siphra*, being a Mystick and Allegorical Comment upon *Leviticus*. In this Period likewise flourish'd *R. Nathan* the *Babylonian*, who writ a *Treatise*, entituled, *Pirke avoth*, containing an Account of the Moral *Apothegms*, and Pious Sentences of the Fathers of the *Jewish Church*. This *Book* is inserted in the Body of the *Talmud*.

And now we are come to the fourth and last Period of the Authors of the *Mishna*, which falls in with the Year of the World, 3910. and of Christ 153. In which flourish'd *R. Juda* who is commonly stiled *Rabbenu Hakkadosh*, i. e. our *Holy Doctor*, who considering the Posture of the Affairs of our Nation

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tion in his Time and out of a just Apprehension that the Face of Things might one Day grow worse, did therefore compile and digest into one Body, and committed to Writing all those Doctrines and Practices of our Church, which till that Time had been preserv'd and convey'd down to Posterity by Oral Tradition; beginning his Account from that Period in which the great Synagogue was first establish'd under *Ezra*, and the Prophets already spoken of, by whom our publick *Liturgy* was composed: Which *Liturgy* hath been ever since used by those of our Nation wheresoever dispersed, without any the least Alteration, and is calculated for the Use and Necessities of all Degrees and Orders of Men amongst us. And if it be here objected that the *Liturgy* used by the *German Jews* is different from that which obtains amongst the *Spanish, Italian* and *Portuguese Jews*, otherwise there would be no Necessity of distinguishing it according to those several Uses. Our Answer is ready, that the *Liturgy* is one and the same in Substance or Essentials in these Countries, as it was receiv'd from the first Composers, only with some occasional Differences, as suppose for some great Blessing or Deliverance vouchsafed to those that inhabit *Germany*, in which those who inhabit *Spain* or *Portugal*, &c. are not so particularly interested, and so on the contrary; in which Case some additional Prayers or Praises are used in one Country which do not concern another.

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This great Work of the *Mishna* was completed in the Year of the World, 3278. of Christ 218. in which two of *R. Juda's* Sons are mention'd as *Authors*; one whereof, viz. *R. Gamaliel* (being the Elder) was promoted by his Father before his Death, and placed in that honourable Post which himself with great Reputation had been possess of in his Life-time.

Having thus far given a brief Relation of the *Authors* of the *Mishna* in their respective Periods, together with the Treatises written by them, and the Characters which they bore; we shall next attempt an Account of the Work it self. Now this consists of Six general Heads call'd *Sedarim*, i. e. Orders or Classes.

The *First*, which is entituled *Zerahim*, treats of all those Laws which concern *Seeds, Fruits, Herbs, &c.* together with the publick and private Use of those Creatures. This part comprizes Eleven *Books*; whereof the First (which is entituled *Berachoth*, i. e. Blessings) is took up with *Prayers* and *Thanksgivings* for the Fruits of the Earth, and all other Benefits of what Nature soever, together with the Circumstances of Time and Place, and the like, in which they are to be used; and this is so order'd, because we cannot lawfully use or enjoy these Creatures without previous Thanksgiving.

The *Second Book* is entituled *Peah*, i. e. a Corner, which treats of our Obligation to leave some Parts or Corners of our Ground for

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for the Benefit of the *Poor*, to be glean'd by them. See *Lev.* 19. 9, 10.

The *Third Book* (which is entituled, *Demai*, i. e. *a doubtful Thing*) treats concerning those Things concerning which there is a doubt whither or no Tithes have been paid of them; for we are not to eat of any Thing, till we are certainly assur'd that it hath been Tithed.

The *Fourth Book* (which is entituled, *Kilaim*, i. e. *Heterogeneous Things*) treats of the Unlawfulness of mixing or joyning together Things of a different Nature or Kind. See *Levit.* 19. 9.

The *Fifth Book* (which is entituled *Sheviith*, i. e. the *Seventh*) treats of the Laws of the *Sabbatical Year*, in which the Land was to rest and lie Fallow, Debts were remitted, and the like.

The *Sixth Book* (entituled *Teroumoth*, i. e. *Oblations*) treats of what Things each Man was oblig'd to set apart, and offer (as Holy) to the Priest.

The *Seventh Book* (entituled *Maaferoth*, i. e. *the Tenth*) treats of the *Laws of Tithes*, or the first Tenth, (upon which Account 'tis also call'd *Maafer Roshin*) which were given to the *Levites*.

The *Eighth Book* (entituled *Maafer Sheeni*, i. e. *the second Tenth*) Discourses of the Laws of the Second Tithes, which the *Levites* receiv'd, and of which they gave some part to the Priests.

The *Ninth Book* (entituled *Challa*, i. e. *a Cake*) treats of the Law which oblig'd the  
*Israelites*

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*Israelites* to set apart a Cake of their Dough for the Priests, *Numb.* 15. 19.

The *Tenth* Book (*viz.* *Orlah*, i. e. *Circumcision*) Discourses of the Unlawfulness of eating of the Fruit of any Tree till after three Years Growth. See *Levit.* 19. 23.

The *Eleventh* Book (*viz.* *Biccurim*, i. e. *First-Fruits*) treats of what Things, and after what Manner *First-Fruits* were to be offer'd in the Temple. See *Dent.* 26.

The *Second* general Head, which is entitled *Moed*, treats of all those Laws which were given us concerning Festivals, and Days of solemn Observation: This Part contains the following *Books*, viz.

*First, Sabbath*, wherein an Account is given of the Sabbath-Day, and of all the Solemnities proper thereunto.

*Second, Eruvin*, i. e. *Associations*, which shews how the Food gather'd and put together by several Neighbours should so knit them together in the Bonds of *Love* and *Concord*, as if they all belong'd to one and the same Family.

*Third, Pofachim*, which treats of all the Rites of the Passover.

*Fourth, Shekalim*, which Discourses of the Shekels which were to be paid every Year, and toward the daily Sacrifice.

*Fifth, Foma*, which treats of the Great Day of Expiation, and the Solemnities proper to it.

*Sixth, Sukka*, wherein an Account is given of the Feast of Tabernacles, &c.

*Seventh,*



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*Seventh, Batza*, call'd also *Fom Tose*, which shews what Things may or may not be lawfully enterpriz'd on any Festival, except the Sabbath.

*Eighth, Rosh Hashana*, which gives an Account of the Laws and Solemnities of the Feast of the *New-Year* and *New-Moons*.

*Ninth, Taanith*, which treats of the various Fasts and Rites of fasting throughout the Year.

*Tenth, Megilla*, which discourses of the Feast of *Purim*, and gives Directions how the *Book of Esther* is to be read.

*Eleventh, Moed katon*, which shews what Works may lawfully be done on the second, third, fourth, fifth, and sixth Days, when the First and Seventh are Holy, these inter-medial Days being lesser Festivals; whence therefore they take the Denomination of *Moed katon*.

*Twelfth, Chagiga*, wherein an Account is given what Persons, how qualified, and with what Things they ought to appear before the Lord at the three great Solemnities of the Year.

The *Third* general Head (entituled *Nashin*) treats of the *Laws* pertaining to Women, as Marriages, Divorces, &c. Under this Head are compriz'd the following Books, viz.

*First, Fehammoth*, which treats of the Law obliging the Brother to marry his Brother's Relict, and shews with what Ceremonies that was to be done.

*Second,*

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*Second, Kethubboth*, which discourses of the Laws of Dowries, &c.

*Third, Kiddushin*, which treats of Laws of Betrothing, and some previous Rites of Marriages.

*Fourth, Gittin*, which discourses of the Laws of Divorcement, and shews when and for what Reasons a Divorce should take place.

*Fifth, Nedarim*, which gives an Account what Vows are obligatory, and to what Persons, and so on the contrary.

*Sixth, Nasir*, which treats of the Laws relating to the *Nazarites*.

*Seventh, Sota*, which treats of the Laws touching an adulterous Woman, and the Punishment which was to be inflicted on her. See *Numb. 5*.

The *Fourth* general Head (entituled *Ne-zichin*) treats of the Injuries done either by *Man* or *Beast*, what Punishment may legally be inflicted on the Party offending, and what Reparation was to be made the Party offended. This Head comprizes the following *Books*, viz.

*First, Bava kama*, which treats of those Damages which are sustained from either *Man* or *Beast*.

*Second, Bava metzia*, which treats of the Laws of Usury, and directs the Practice of it, as also of Matters of special Trust, of letting to hire, and the like.

*Third, Bava bathra*, which discourses of the Laws pertaining to Commerce betwixt *Man* and *Man*, of the Laws of Inheritances, and

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and the Rights of succeeding them; lastly, of buying and selling.

The *Fourth Sanhedrin*, which gives an Account of the *Great Senate* and (other) inferior Courts of Judicature, of the Causes cognizable, and Crimes punishable by them, with other Matters of the like import.

The *Fifth Makkoth*, which treats of the Forty Stripes, *Deut.* 25. 3. and gives the Reasons why the *Rabbies* subtracted one from that Number, and an Account of the Ancient Custom of inflicting the said Punishment.

The *Sixth Shevuoth*, which treats of the Laws of Oaths, and shews what Persons are qualified to take an Oath, and what are not, &c.

The *Seventh Edaioth*, which treats of *Evidences* or *Testimonies*, i. e. of the Decisions of several important Questions collected from the Testimonies of some of the most eminent and famous *Rabbies*.

The *Eighth Horaioth*, which discourses concerning the Punishment that was to be inflicted on that Person who should presumptuously do or teach any thing in Opposition to the Decrees and publick Decisions of the *Sanhedrin*.

The *Ninth Avoda Zara* or *Avodath Chochabim*, which treats of Idolatry and of our Obligation to avoid all Conversation with Idolaters.

The *Tenth Aboth*, which gives an Historical Account of those Fathers who in their respective Ages successively deliver'd and preserv'd the *Oral Law* receiv'd (as we have

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already



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already said) from *Moses* himself, as also of some moral Sayings and pious Maxims of the said Fathers.

The *Fifth* general Head (entituled *Kodaschim*) treats of the Laws pertaining to Sacrifices, Oblations, and in a Word, all Religious Performances; and contains eleven Books, viz.

The *First* is entituled *Zebachim*, and discourses of Sacrifices, shewing of what Nature and Quality they ought to be, at what Time, in what Place, and by whom they were to be kill'd, prepared and offer'd.

The *Second*, *Cholin*, and treats of *clean* and *unclean Animals*, and shews how far the Use of each of them is allow'd or prohibited.

The *Third*, *Menachoth*, and treats of the Oblations of *Flour* and *Wine*, and *Oyl* proper to each Sacrifice.

The *Fourth*, *Bechoroth*, and discourses of the *Laws* relating to the First-born of living Creatures, shewing how they are either to be offer'd or redeem'd with Money.

The *Fifth*, *Erachin*, and treats of the Valuation and Tithing of such Things as are devoted to God Almighty's Service, in order to their being redeem'd and apply'd to common and ordinary Uses.

The *Sixth*, *Temurah*, and shews how far it may be allow'd to exchange one sacred Thing for another.

The *Seventh*, *Meilah*, and explains the Nature of Sacrilege, and wherein it consists.

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The *Eighth, Kerittoth*, and explains the Nature of that Punishment, which is call'd in the *Law, the being cut off from his People*, and shews what Offenders were liable to it.

The *Ninth, Tamid*, and treats of the daily Sacrifice, how, and when it was to be offer'd.

The *Tenth, Middoth*, and discourses of the Dimensions and Proportions of the Temple.

The *Eleventh, Kinnim*, and treats of the Turtles or young Pigeons, which the Poor, whose Abilities could not reach an higher Sacrifice, were obliged to offer.

The *Sixth* general Head, (which is entitled *Taharoth*) treats of the general *Laws* pertaining to Pollutions and Purifications. Under it are comprised the following *Books*, viz.

*First, Kelim*, which discourses of all those Pollutions incident to *Vessels, Utensils, &c.* and how they are to be cleansed.

*Second, Oholoth*, which shews how such Pollutions as are contracted by the *Tabernacles* and *Dwelling-Houses*, or any part of them, are to be purified.

*Third, Negahim*, which discourses of the *Laws* relating to *Leprosie*, and how any Pollution may be derived from it.

*Fourth, Parah*, which shews how any Uncleaness contracted by approaching to a dead Body may be purified by the *Ashes* of a *Red Heifer*.

*Fifth, Taharoth*, which discourses of those Pollutions that are contracted otherwise than

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by the Touch of a dead Body, and how they are to be cleansed.

*Sixth, Mikvaoth*, which treats of the *Laws* pertaining to the *Baths* appointed for Purification of either Sex.

*Seventh, Nidda*, which treats of the *Laws* relating to the Pollutions and Purifications of menstruous Women, &c.

*Eighth, Machsirin*, which shews how any Seeds or Fruits by the Mixture of Liquids are apt to receive Pollution.

*Ninth, Zabim*, which discourses of the Purifications of such as are afflicted with the Bloody-flux.

*Tenth, Tibbul Jom*, which discourses of the Party whose Uncleanness, however contracted, is not done away till the going down of the Sun, on that Day on which he is washed.

*Eleventh, Fadaim*, which discourses of the Ceremoies used, in the washing of the Hands.

*Twelfth, Oketzim*, which shews how the touching of the Stalk, or the Like, of any sort of Fruit, may derive a Pollution upon the Fruit it self.

Thus having accounted for all the Parts of the *Mishna*, with an agreeable Brevity and Perspicuity, what we shall further observe is.

*First*, That so soon as it was committed to Writing in such manner as we have above declared, it was received by all our Nation with a general Consent, and was so universally approv'd by them that it was embraced, as an Authentick Body of the *Law*, and taught



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taught in all our publick Schools, as well in  
*Babylon* as in the *Holy Land*.

Secondly, We shall observe, that the *Mishna*  
being deliver'd only in Aphorisms and short  
Sentences, was thought to need some larger  
Explication to render it the more easie and  
intelligible.

This Advantage it did within a short  
time after its first Publication receive thro'  
the singular Industry of several eminent and  
learned Men, who in their respective Ages  
and Schools taught and expounded the Mean-  
ing of those short Sentences to their Scho-  
lars, and illustrated all the difficult and less  
obvious Passages of the *Mishna*, with proper  
and useful Comments and Instances; this is  
what we call the *Gemara*, and the Authors  
of it *Amorai* or *Gemarists*, who made it  
their Business to cull out such or such Pro-  
positions, and to debate them among them-  
selves in order to fix a true and certain Sense  
upon them; concerning both of them, we  
shall as to the several Periods and the *Authors*  
of it, add the following Remarks.

The *Gemara*, or Exposition of the *Mishna*  
was first begun at *Jerusalem* in the Time of  
*R. Judas* his two Sons, being the first Expo-  
sitors, at which Time flourish'd also *R. Hiab*,  
*R. Oshaya Rabba*, which has writ a Treatise,  
entituled *Beresith Rabba*, which contains no-  
thing else but an Explication of the *Mishna*;  
and another of the same Nature, entituled  
*Tosaphtha*, though some I know attribute it  
to *R. Hiab*. About this Time two of *R. Ju-  
das's* Scholars, viz. *Rab* and *Samuel*, repai-  
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ring to *Babylon* set up a School in the Year of the World 3379. and of Christ 219. where they publicly taught and expounded the *Mishna*. The former of these finding *R. Sila* settled in the Government of the School of *Nahardea*, would not accept of that honourable Employment, though freely offer'd to him, during the Life of the aforesaid *R. Sila*; but chose rather to set up a new School at *Sora*, which School as well as that of *Pumbeditha* continu'd about eight hundred Years. In this Period flourish'd *R. Joshua Ben Levi*, one of the Expounders (though some placing him higher, make him one of the Authors) of the *Mishna*. Some time after, viz. in the Year of the World 3980. *R. Haninan* was chose Rector of the School in *Judea*. To him succeeded in that Dignity *R. Johanan* in the Year 3990. he composed the *Talmud* of *Jerusalem*, which *Talmud* is very short, and does not reach all the *Mishna* because composed for the Use of the Schools in the *Holy Land*, which at that Time by reason of the great Troubles and Calamities of our Nation were not much frequented, nor supported with their usual *Advantages*. It was Printed at *Venice* by *Bomberg*, and at *Cracow*, with References and short Comments, and Explication of difficult Words. The latter of *R. Judas's* Scholars, viz. *R. Samuel*, being a skilful Astronomer, and well versed in the *Greek* Authors, left us many excellent Rules for the Calculation of Time. Cotemporary to these was *R. Ada* a most eminent Astronomer, who left us more exact Rules where-  
by

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by to judge of the *Equinoxes* than the former *Rabbies* had, and is follow'd herein by all our Nation to this Day.

In the second Period, which falls in with the Year of the World 4010. and of Christ 270. *R. Juda bar Ezechiel* was Rector of the School of *Pumbeditha* and *Rab Huna* of that of *Sora*, and *Rab Nachaman* of that of *Nahardea*.

In the third Period, viz. in the Year of the World 4060. and of Christ 320. *Rabba bar Nachaman* was made Rector of the School afore said. This *R.* compos'd a Treatise, entituled *Beresith Rabba*, which is a Commentary upon *Genesis* not literal and textual, but fraught with Allegories, and great variety of History; which Design he pursu'd in Commenting on other parts of the Bible, the whole Work being entituled *Rabboth*. Where note, That this *Beresith Rabba* is of a far different Nature from that which was written by *R. Oshaya*, spoken of before under the Year 3979. In this Period *Rab Chasda* was Rector of the School of *Sora* after the Decease of *Rab Huna*. At this Time lived *R. Ameh* and *R. Assah* as Rectors of the Schools in *Judea*, and both of them at *Tiberias*. About this Time or the Year 4082. *R. Joseph* succeeded *Rabba bar Nachman* in the Government of the School at *Sora*.

In the fourth Period, viz. in the Year of the World 4085. and after Christ 345. *R. Abbaye* was constituted Rector of the School of *Pumbeditha*, and *Rabba bar Joseph*, Rector



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of another School at *Mechuzzai* in the Land of *Babylon*.

In the fifth Period, which falls in with the Year of the World 4113. and of Christ 373. *R. Nachman* was made Rector of *Pumbeditha*, and *Rab Pappa* of *Nars*, at which Place a new School was erected about this time not far from *Sora*.

In the Year of the World 4117. and of Christ 377. *R. Chamma* was constituted Rector of the School of *Nahardea* after the Decease of *R. Nachman*. In the Year following flourished *R. Hillel Hannashi*, who drew up those fix'd Rules of Calculation, (which we have ever since followed) according to, and in pursuance of *R. Ada's* Method, concerning which we have heretofore spoken.

In the sixth Period; viz. in the Year of the World 4127 of Christ 367. *R. Ashe* was Rector of the School of *Sora*, who was a most Eminently Learned and Pious Man, and begun to collect into one Body all the Sayings, Debates, and Decisions of the Rabbins, from the Days of *R. Juda* the First Compiler of the *Mishna* to his own Time; but did not live to see his Design compleated, to which notwithstanding his Scholars gave the finishing Strokes, as we shall by and by discover Five Years after *R. Zabbid* was Governor of the School of *Pumbeditha*.

In the seventh period, which falls in with the Year of the World 4187 of Christ 427 *Marimar* was constituted Rector of the School of *Sora* in the Room of *R. Ashe* deceased. This Governour apply'd himself with  
great

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great Diligence to that Work, which the said *R. Ashe* had begun, but neither did he live to finish it. In this Period flourished also *R. Gebbia* as Rector of the School of *Pumbeditha*. In the Year 4234. of Christ 474. flourished *R. Abina alias Rabbina* who was Rector of the School of *Sora*, and compleated the *Talmud* of *Babylon* in the Year of the World 4260. and 500 Years after Christ.

Now the *Talmud* comprises both the *Mishna* and the *Gemara*, hitherto accounted for in their respective Period, and proceeds in this Method. Every *Mishna* goes before by Way of Text, the *Gemara* is subjoined as a Comment, under which the various Opinions of the Doctors are propounded, and absolutely decided; both together make up the *Talmud* which is a compleat System of all our Learning, and a comprehensive Rule of all our Practices. And notwithstanding the Difference observable amongst the *Talmudists*, yet because such Differences are only in Things indifferent and Matters of no great Consequence; and because also those very Authors, however differing in their Sentiments, have agreed upon some general rules serviceable to the Decision of all emergent Difficulties: Hence it comes to pass that we are perfectly agreed in the main, and never find our selves at a loss for a Rule to proceed by in the Decision of any controverted Point whatsoever. In confirmation of which Assertion, we shall shew what Things *R. Juda the Holy* hath propounded in the *Mishna* as the subject Matter of  
that

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that great Work, and by what Authority it stands. *First*, Then we are to take Notice of those Traditional Explanations, which having been received from *Moses* himself, are either expressly contained in the Scripture, or may by Easie, plain, and natural Consequence be thence deduced. And such no man may be allowed to contradict, the Authority by which they are established being above all Exception. *Secondly*, We may take Notice of such Doctrines or Practices, which, tho' not received upon the same Grounds with the Former, being neither expressly nor consequentially contain'd in Scripture; yet upon the Strength and Credit of an uninterrupted prevailing Tradition, are embraced and received by us as coming likewise from *Moses*. *Thirdly*, Of such as are owing to different Reasonings of the Doctors in this or that particular Point; for several of them having by the Strength of their natural Reason inferr'd from such a Text this or that Conclusion, did at the same Time establish it (in their Judgements) as fully agreeable to the Word of God; Others dissenting from them made Way for various Disputes. *Fourthly*, Of such Ordinances and Rules of Practice, as were appointed and made use of by the old Prophets and succeeding Doctors of our Church. *Fifthly*, of such Injunctions and Decrees as were published by the Doctors in *R. Juda's* Lifetime, and contriv'd on purpose to preserve a due Veneration for and a due Observation of every Precept in Law. In Conformity to this Design of the great Author of the

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*Mishna*, *R. Ashe*, one of the printipal Composers of the *Gemara*, propounds four Things to be insisted on, *First*, The Declaring of the Reasons, and explaining of the Grounds upon which every *Mishna* is established. *Secondly*, The Deciding of Points controverted amongst the Doctors, and directing whom to follow in our Practice. *Thirdly*, The Decrees and Ordinances enacted from the Days of *R. Juda* to his own Time. *Fourthly*, Some mystical Expositions of the Law, and parabolical Histories, not to be understood according to the Letter, but in a figurative Sense, and with Design to instruct us in some useful Precepts of Morality, which hath ever been the known Practice of the Oriental Nations.

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## C H A P. VI.

*Of the Jewish Kalendar, &c.*

OUR Jewish Year is either Civil or Ecclesiastical. The Civil Year commeth in the Month call'd *Tisry*, which generally falls out in *September*, sooner or later. The first Day of this Month is call'd *New-Years-Day*; and this was accounted the first Month in the Year, till the Children of *Israel's* Departure out of *Egypt*, when *God* commanded *Moses* to call the seventh Month the first Month in the Year, *Exod.* 12. 2. It is generally receiv'd amongst those of our Nation, that on this Day the Creation of  
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the World begun. *Moses* expressly calls the Feast of Tabernacles, or the Gathering in the Fruits of the Earth, which was to be kept in this Month, the end of the Year, *Exod.* 23. 16. and 36. 32. And where the Year ends another must begin: Hence it is, that from this Month *Tisry* we begin to compute the Age of the World, as also the *Sabbatical* Years, and Years of *Jubilee*, Bills and Bonds, and all other Civil Acts, are dated from that Time.

The Ecclesiastical Year begins in the Month call'd in Scripture *Abib* or *Nissan*, which falls out in *March*, and which God commanded *Moses* to call the first Month in the Year. This Denomination it hath ever since retain'd; the rest in order following, take the Name of the Second, Third, &c. from it. From this Month we compute our King's Reigns: For if any King commenced his Reign a few Days before this Month began, it was reckon'd to him for a whole Year, and the Beginning of this Month was accounted the Beginning of the Second Year of his Reign.

The Ecclesiastical Year is divided into Twelve *Lunar* Months, some of which consist of twenty, others of thirty Days, which Difference is occasion'd by the various Appearance of the *New-Moon* in point of Time. For if it appear'd on the 30th Day, the 29th was the last of the precedent Month; but if it did not appear till the 31st Day, then the 30th was the last Day, and the 31st the first of the subsequent Month, and that was

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an Intercalary *Moon*, of all which take the following Account : Our Nation heretofore not only observing the Rules of any fix'd *Calculation*, celebrated the Feast of the *New-Moon* according to the *Phasis* or first Appearance of the *Moon*, which was done in Compliance with God's Command, as our received Traditions inform us.

Hence it came to pass, that the first Appearance was not to be determin'd only by Rules of Art, but also by the Testimony of such Persons as deposed before a select Number of the *Sanhedrin* or great *Senate*, that they had seen the *Moon*. For a Committee of Three being appointed by the said *Sanhedrin*, to receive the Depositions of the Persons aforesaid, after having calculated what Time the *Moon* might possibly appear ; dispatch'd some Persons into High and Mountainous Places to observe, and accordingly to give in their Evidence concerning the first Appearance of the *Moon* ; if the said Persons did return on the 30th, and testified that they had seen the *Moon*, and if, after a strict Examination of their Reports, the *Committee* found that they agreed in their Evidence ; then they consecrated the 30th Day, and that was observ'd as the Day of *New-Moon* : But if they did not return till the 31st, and then gave their Evidence, that Day was consecrated by the *Committee*, and observ'd as the Day of the *New-Moon*. And notwithstanding no Evidence was given as on that Day, yet was it appointed by the *Senate*, and observ'd as the first Day of the *Moon*.



*Moon*, tho' not consecrated, for the Consecration so intirely depended upon the *Phasis* of the *Moon*, that it could not be perform'd without it.

And hence 'tis plain that we are not guided in this Affair by loose and uncertain Conjectures (as some have pretended) but by a certain and plain Rule; for tho' the *Consecration* of the *New-Moon* did, as we have freely acknowledg'd, entirely depend upon its *Appearance* by such a precise Time; yet the Observation of the Day appointed for the *Feast* did not: That being determin'd to the 31st Day at the furthest, which those of our Nation judg'd of not meerly by the *Phasis* of the *Moon*, but by the fix'd Rules of *Astronomy*, if the *Phasis* exceeded the fix'd *Calculation*. For we may justly presume, notwithstanding the little Pretences of some to the contrary, that such a venerable Body of Men, as our great *Senate* was composed of, did sufficiently understand the Motions of the Heavenly Bodies, so as to be able by a fix'd *Calculation* to determine concerning them; especially if we consider how curious the Oriental Nations have ever been in their pursuits of that Kind. Besides that, it seems to have been the peculiar Office and Employment of those of the Tribe of *Issachar*, who are said to be Men *that had understanding of the Times*, 1 *Chron.* 12 32. But after all, though we should not be allow'd to carry our Pretences so high, (which yet we may upon very good Grounds) however it must needs seem very hard to charge a whole Nation

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tion with so great Stupidity, as to pronounce they had no Rule whereby to judge what Time the Moon changes. Is it in the least probable that *Moses* a Person divinely inspired, who is famed among all Nations for his great and extraordinary Abilities, was ignorant of the true Motion of the Moon?

As soon as the *New Moon* was either consecrated or appointed to be observed, Notice was given by the *Sanhedrin* to the rest of the Nation, what Day had been fixed for the *New Moon*, or first Day of the Month, because that was to be the Rule and Measure according to which they were obliged to keep their Feasts and Fasts in every Month respectively. This Notice was given to them in Time of Peace, by firing of *Beacons* set up for that Purpose, (which was looked upon as the readiest Way of Communication) but in Time of War, under the *Captivity*, when all Places were full of Enemies who made use of *Beacons* to amuse our Nation withal, it was thought fit to discontinue it, and to delegate some Men on purpose to go and signify it to as many as they could possibly reach, before the Time commanded for the Observation of any Feast or Fast was expired. But then they that lived in Places far Distant from *Jerusalem*, whither timely Notice could not be conveyed, were oblig'd to keep a Feast a Day more then otherwise was to be kept, which is the Reason of keeping the *Passover* eight Days, the Feast of *Pentecost* two, that of *Tabernacles* nine Days, whereas in Scripture we are commanded to keep 7. 1. and 8.

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And notwithstanding there is at present a certain Calculation, yet we that live out of *Jerusalem*, retain still the former Practice.

Our Year consisting of 12. *Lunar* Months, is found to be 11. Days, some few Hours and Minutes shorter than the *Solar* Year, therefore to accommodate it to the Course of the Sun, it is necessary in some Years to insert one Month, and make the whole Year to contain thirteen Months, whereby might be avoided that Confusion which so great a difference would otherwise have necessarily produced: For so the *Passover*, and consequently other Feasts could not have been celebrated at the Time appointed, and commanded; whereas the *Passover* (which is the Measure of all the Rest) is always to be kept in the Month of *Abib*, in the *Vernal Equinox*: and hence we may see the Necessity of inserting a Month.

Whilst the *Temple* flourished, this *Intercalation* of the Year lay altogether in the Breast of the *Sanhedrin* or Great *Senate*, and they inserted a Month when they thought it necessary; the Grounds and Reasons upon which they proceeded in this Affair, were chiefly three. *First*, If the *Tekupha* or *Vernal Equinox* did fall out after the sixteenth Day of the Month *Nissan*, and the *Passover* being to be celebrated on the fourteenth, that Year was to be intercalated; for the *Passover* was not to be kept before that *Equinox*. *Secondly*, If the Corn was not ripe, for that the Sheaf could not be offered the next Day after the *Passover*, that was a sufficient Reason for the *Intercalation*.



tion. Thirdly, if the Lambs were too tender, or too scarce to be offered in Sacrifice, that likewise was a sufficient Reason for the *Intercalation*. But after all that, the *Senate* were the only Judges of the sufficiency of these or any other Reason; this *Intercalation* was to be made in *Jerusalem* and no where else. Whereupon *Hillel Hannasy*, an eminent Doctor, President of the *Sanhedrin*, who liv'd about 1350 Years ago, foreseeing the Dispersion of our Nation, and finding the Power of the *Sanhedrin* was a decaying, did by Virtue of their Authority prescribe some Rules of Practice, and a certain Calculation, which we all ever since follow: And according to which, this our Kalender is composed. Our Rule of *Intercalation* being this, that in every Cycle of the Moon, which consists of nineteen Years, there be seven *Intercalary* Years, viz. 3. 6. 8. 11. 14. 17. 19.

From this Ecclesiastical Year, we reckon our Feasts and Fasts, which are either expressly commanded by *Moses* in the Law, or such as have been instituted by the whole Church in the Time of our Captivity, upon some extraordinary Occasions, and have been generally received and duly observed ever since. There are others which have been instituted, but not generally received; and therefore are not now observed. Of all which we shall endeavour a particular Account, as they occur in their respective Months.

The Computation of Time from the Creation of the World now in use with us, is not very ancient, but agreed upon about

700 Years ago ; the Computation formerly being taken from some great Event, or notable Revolutions, as particularly from the Departure of the *Israelites* out of *Agypt* : From such or such Kings Reign : From the Time of *Alexander* the Great, &c. And although in the Computation of Time from the Creation of the World, we do not pretend to any perfect Exactness, many of our Doctors being of Opinion that 'tis rather to be carried higher ; yet we are contented to follow it, because it is now generally received. According to this Supputation, this our Kalendar is composed and calculated for this Year of the World 5454. Whereof some Months are already past, it having Commenced from *September* the 21st, and being made up by almost four Months of the ensuing Year, 5455 : With this Supputation falls in the 22d of the 195th Cycle of the Sun. The first Year of the 288 Cycle of the Moon, the First of the Sabbatical Years ; it is a common Year consisting of 12 Months, and contains 354 Days, and 51 Sabbath Days.

The first Feast or Day of Observation which falls under our Cognisance in the Sabbath or Day of Rest, being the seventh Day which God Almighty Blessed and Sanctified, because that on it he rested from his Work of Creation ; from whence the Observation of it is deriv'd to us by a regular Circulation, as we shall endeavour to make out. That the Patriarchs did so observe it is highly probable, because the Scripture is positive that *Akraham* kept the Divine Command-

mandments, amongst which 'tis not likely the Observation of the Sabbath was neglected by him ; nor can any Proof to the contrary be produced. But we shall not insist peremptorily on this, because we shall not lay any Stress upon it. The Grounds of our Certainty in this Matter we derive from the Time of the Manna in the Wilderness of *Sinai*. For the Scripture assures us that the Manna did not fall on the seventh Day, and the Reason is because that was the *Sabbath*; and it is here very remarkable that the Text expressly says, *behold God hath given you the Sabbath Day*, and therefore he did not then first institute it. But now we know of no other *Sabbath* which God had given them but that only on which he rested from all his Works, and that which he Blessed and Sanctified; and therefore he obliged them to the precise Observation of that Sabbath; and consequently however careless or forgetfull the whole Nation might be thought to have been, yet God Almighty undoubtedly knew the precise Day, and here reminded them of their Obligation to Sanctifie it: And this is agreeable to the Judgment of *Philo Judæus* and other Fathers in this Particular. And it is further remarkable to this Purpose, that in the fourth Commandment we are commanded to *remember the Sabbath Day*, which therefore must have been enjoin'd before, and consequently could be no other than the Seventh in a regular Circulation from the Sabbath of the Creation ; for we know of no other. Lastly 'tis yet further remarkable, that whereas in the



9th Chap. and 13th *Vers.* of *Nehemiah* 'tis said, *thou (O God) gavest them right Judgements, &c.* 'tis added in the 14th *Vers.* and *madeſt known unto them thy holy Sabbath,* and at the 15th *Verſe,* *And gavest them Bread from Heaven:* Hence we may observe that the Almighty plainly declared (by the ſending of the Manna) which was the Sabbath, whereon he reſted from all his Works, and which he commanded to be thenceforward obſerved by all thoſe to whom he vouchſafed to give the Manna; and therefore hereby we certainly know the precise Sabbath, and accordingly celebrate it, which God Almighty bleſſed and ſanctified. Now to ſay that any ſeventh Day after ſix Days of uſual Labour will answer the Deſign of the Inſtitution of the Sabbath, is not only improbable, and ſo fit to be rejected by us, but overthrowſ the very Ground of the fourth Commandment; which is, that therefore we are to keep holy the Sabbath Day, (not the ſeventh Day) becauſe that on it God reſted from all his Work. And to ſay he reſted from his Works any ſeventh Day ſeems a very harſh Interpretation; and therefore muſt we underſtand it precisely of the *Sabbath* immediately enſuing the Work of the Creation; and conſequently that is the precise Day we are oblig'd to celebrate, call'd the *Sabbath* by Way of Eminence, and as ſuch diſtinguiſh'd from all other whither ſeventh Day or Days of Reſt. Hence *Jonathan* in his *Chaldee Paraphraſe* aſcribes a peculiar Excellency to this *Sabbath*, ſaying, *God Bleſſed and Sanctified it before all other*

*other Days, all other Days in the Week.* And if we be charg'd to have forgot it, and instead thereof to have adopted another quite different from it, this is what no tolerable Proof can be given of. That it might possibly be forgotten is what we need not dispute, but to infer from thence that it was actually forgot is a very precarious Conclusion: Especially if we consider the great Improbability there is that a whole Nation which constantly computed their Measures and Periods of Time by Weeks, should forget one whole Day in seven; or that if they had at any Time been so forgetfull, none of the Prophets or holy Men whom it pleased God continually to raise up unto them, should reprove them for it. The Scripture indeed is plain and positive that they did profane and break the *Sabbath*, but that they utterly forgot it is what we presume that affords no Evidence for. And yet after all wholly to neglect the Observation of the *Sabbath* through forgetfulness, is altogether as Criminal as to profane it, and would doubtless have been as severely reprehended, if at any Time the whole Nation could have been justly charg'd with such gross Stupidity. Besides it may be considered that notwithstanding the many great Corruptions and idolatrous Practices of our Church and Nation, there were yet constantly some pious and upright Men, who were careful Observers of the Divine Law; even in that Defection and Apostacy under which God was pleas'd to declare he had reserv'd to himself 7000 Men,

who had not bowed the Knee to the Image of *Baal*, 1 *Kings* 19. 18. And is it at all probable these should utterly forget one of the ten Commandments and express no concern for the Observation of the Sabbath? But further, if all this be not thought Satisfactory, we add, that however likely it may appear to some that a whole Nation should forget one Day in seven, and however strongly they may fancy that it is even so; yet it was not possible (as we have said) that God Almighty should forget it. Now we are assured he was pleased to renew the Remembrance of it, in giving of the Manna in the Wilderness, *Exod.* 16. I say to renew it (if indeed it was forgot, which we have already made out to be very improbable) and consequently from that Time at least we go upon sure Grounds as to our Conduct in this Affair. 'Tis generally believed that *Moses* enjoined the Church to read his Law as on this Day: And for that Reason we divide the Law into 54 Lessons, for it may happen our *Annus Intercalaris* may consist of so many Weeks. But because our other Years do not consist of so many Weeks, therefore on some *Sabbath* Days we read two Sections for a Lesson, and also because some of our Festivals (for which we have proper Lessons of Scripture) may fall on the *Sabbath* Day, therefore the Lesson for that *Sabbath* being put off till the next, and so by that Means in some certain *Sabbaths* we read two Lessons together, to the End that the whole Pentateuch may be read over in a Years Time.

Besides



Besides the weekly Lessons taken out of the *Pentateuch*, we read a Section out of the *Prophets*, the Matter of which is agreeable to the Lesson appointed out of the Law; which Usage is not very ancient, having been occasioned by that Inhibition of the *Grecians*, which forced our Nation to desist from the Reading of the Law, and thereby put them upon a Necessity of betaking themselves to the Reading of the *Prophets*, that the Word of God might not be forgotten; and although that Persecution being now long since past, is superseded, yet we still retain the Practice of Reading those Sections after the weekly Lessons.

The second Feast or Day of Observation, is that of the *New Moon*, instituted by *Moses* and celebrated by Offering of peculiar Sacrifices, *Numb.* 28. 11. At present because of our Dispersion, not having the Advantage of our *Temple* Service, instead of offering up the Sacrifices proper to this solemnity, we read those Sections of Scripture which enjoin the Observation of this Feast; which Practice obtains in Relation to all the Rest of our Feasts or Fasts, that were commanded to be solemnized by the Offering of special Sacrifices, adding withal devout Prayers, wherein we desire and beseech God Almighty to be propitious to us, and to accept the Calfs of our Lips, and to pardon all our Sins and Transgressions. Now we proceed to give an Account of all the Feasts and Fasts kept by our Nation. But take Notice, that when you find this

Mark *Obs.* it signifies that Feast or Fast is Obsolete, and not now observed.

*Tebeth* 28. On this Day is a Feast occasioned by this Means. King *Alexander* who was called *Jannaus*, out of hatred to the Doctors, and to express a Kindness for the *Saducees*, expelled all the Doctors except *Rabbi Simeon Ben Sattab*, who was his Brother-in-Law, and by that Means the *Saducees* were introduced into the *Sanhedrin*; but by Reason of their Ignorance in such Matters that were brought before them, (they not admitting any Exposition of the Law) could not give any Demonstration from Scripture, and so being incapable to perform the Duties of that Station, went off by Degrees, and so the said *R. Simeon* placed some of the young Doctors in their Seats: And on that Day when all the *Senate* was filled with the Doctors, they instituted this Feast. *Obs.*

*Sebat* 2. On this Day is a Feast occasioned by the Death of *Jannaus*, for when he fell sick and lay dying, he caused 70. of the chiefest Elders to be shut up in a Prison, and commanded the Keeper that on the Day he died he should put them all to Death; for saith he, I know that the People in general hate me, and they will rejoyce at my Death, and by this means I will give them Cause to lament on that Day. But this ill Design was prevented from taking Effect by his good Queen *Salomina*, who when he was dead took his Ring from off his Finger, and sending it to the Keeper of the Prison, ordered him by that Sign to release them, under

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der a Colour that it came from *Janneus* himself: Which purpose having its intended Effect, the Elders were released, and *Janneus* his Death publicly notified, which had been by his Queen till that Time industriously concealed, and thereupon this Festival was instituted. *Obs.*

*Sebatt 15.* This we call the *New-Year* for planting of Trees, because whatsoever Trees were planted upon or after that Day, were reckoned from the Growth of the ensuing Year and accordingly their Fruit was tithed: Whereas if any had been planted before that Day, they were reckoned into the growth of the preceding Year, and their Fruit was tithed accordingly: For tithes of different Years were not to be put together, but were to be paid every Year severally. On this Day also the Daughters of *Silo* cloathed in white, went into the Fields to dance, which causeth extraordinary Mirth and Rejoycing, and the Greatness of the Solemnity was such, that some of our Ancients assured us, no other Festival was comparable to it. This was the Day mentioned, *Judges 21. 21.*

*Sebatt. 25.* Which was in the Year 1694, the last Sabbath-day in this Month, we read those *Texts* of Scripture which command *Israel* to pay their half Shekels, with which were brought in the daily Sacrifices for the ensuing Year; which *Sacrifices* being offer'd for the Expiation of the Sins of every individual Person, both the Rich and the Poor were to contribute equally; and these Shekels were to be gather'd before the Year began which was per-



perform'd in this Month. And notwithstanding the Shekels cannot now be applied to the above-mention'd Use, yet they are still collected amongst us, and given to the *Poor Jews*, inhabiting this Day in and about *Jerusalem* (who make it their Business to pray for the Restoration and Welfare of their distressed and dispersed Brethren) for their Maintenance.

*Adar 5.* On this Day was a Feast on occasion of *Ezra's* finishing the Second Temple, for though it was finish'd on the Third Day, *Ezra* 6. 15. yet was not the Dedication made till the Fifth, and therefore was observ'd with great Solemnity. *Obs.*

*Adar 9.* On this Day began the great Dissensions between two eminent Schools, of *Hillel* and *Shammai*, and for that Reason was kept a Fast. *Obs.*

*Adar 13.* On this Day is observ'd the Fast of *Esther*, wherein she fasted for the Deliverance of the *Jews*, marked out for Destruction by *Haman*, *Esth.* 4. 15. But here note, That because on the Sabbath-day is forbidden all manner of Mourning or Fasting, therefore whensoever any Fast-day happen'd to fall on a Sabbath-day or before, is transferred to the next Day, except in this Fast where it is anticipated for two Days, and that for this Reason, because the Day after is that of *Purim*, which is a Feast.

On this Day also was for some time kept a Feast for the great Victory obtain'd against *Nicanor*, by *Judas* the *Maccabee*, who slew five and thirty thousand of his Enemies, and

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commanded to strike *Nicanor's* Head and Hand, 2 *Mac.* 15. *Obs.*

And because *Haman* was an *Amalekite*, whose Seed God had commanded should be clean destroy'd, therefore on the Sabbath before *Purim* (which fell in the Year 1694. on the 9th Day) we read that Section wherein is commanded, that the Memorial of *Amalek* shall be blotted out, *Deut.* 25. 17. and this Sabbath is call'd *Remember*.

On the 14th of *Adar* is solemniz'd the Feast of *Purim*, in Memory of that great Deliverance out of the Hands of *Haman*, who had appointed this Day for the utter Destruction of all the *Jews*, but by God's Mercy this Day was turn'd upon them, from Sorrow to Joy; and therefore by the Decree of *Mordecai* and Queen *Esther*, the whole Nation took upon them to keep this Day with Feasting and Joy, and sending Presents one to another, and Gifts to the Poor, *Esth.* 9. 22.

*Adar* 16. On this Day the Walls of *Jerusalem* which had been broken down by the *Grecians*, began to be built. *Obs.*

*Adar* 23. The last Sabbath-day save one before the *New-Moon*, was read that Section of Scripture which commanded us to purifie our selves with the Ashes of the Red Heifer, thereby to remind the People of making themselves fit for the Approaching *Passover*, *Numb.* 19.

*Adar* 28. *Antiochus* having publish'd a Decree, forbidding our Nation to Circumcise their Children, and to observe the Sabbath,  
or

or to study in the Law ; but on the contrary commanding them to worship Idols was vacated as on this Day, which therefore was kept with great Solemnity. *Obs.*

*Adar 29.* This Day is the first Term for tithing all sorts of Cattel, there being three times a Year appointed for that Purpose, viz. Fifteen Days before the *Passover*, Fifteen before the *Pentecost*, and Fifteen before the Feast of *Tabernacles*, and that for this Reason, because no Beast could be sold before they were Tithed, and that there might be Plenty to be sold to those that came to celebrate those Feasts, for to offer their Sacrifices.

*Nissan 8.* The Sabbath immediately preceding the *Passover* is call'd the *Great Sabbath*, and that upon Two Accounts.

*First,* Because at that Time there was a general Assembly of the whole Nation, and they there consulted either the Affairs of the Nation, the *Sanhedrin* or *Great Senate*, hearing any Grievances or Complaints that was brought before them, and redressing the same: As also receiving any Appeal from any inferior *Senate*; and their Decree was a final Sentence; and also to consider concerning the *Passover* then nigh at hand.

*Secondly,* And on better Grounds it was call'd so, because this Day happen'd on the Tenth of the Month, when God commanded the Children of *Israel* to take every one a Lamb in the Sight of the *Egyptians*, who acknowledged the Lamb to be their God; and so probably had punish'd the Slayers as

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profaners of his *Deity*: And therefore we take this to be as great a Miracle as any that God wrought in *Egypt*.

*Nissan 12.* It is commonly believ'd that on this Day *Ezekias* fell sick, and on the Third Day which was the *Passover*, he went to the House of the Lord, and that Night 18500 *Assyrians* were slain by the Angel.

*Nissan 13.* On this Day the *Leaven* was quite remov'd in order to kill the *Paschal Lamb*, which could not be kill'd while there was *Leaven* in the House. On this Day also all the *First-Born* fast in Remembrance of God *Almighty's* great Mercy in protecting the *First-Born* of our Nation, when he slew the *First-Born* of the *Egyptians*.

*Nissan 14.* On this Day the *Passover* is celebrated, which Feast was instituted by God *Almighty*, and commanded to be observ'd by the Children of *Israel* in Remembrance of their Delivery (as on this Day) out of the *Egyptian* Slavery, the destroying Angel then passing over their Houses when he smote the *First-Born* throughout all *Pharaoh's* Dominions. The manner of celebrating it having been attended with some Alterations, we shall attempt a short Account thereof: And therefore shall consider.

*First,* How it was observ'd at its first Institution in *Egypt*.

*Secondly,* Whilst the *Temple* stood.

*Thirdly,* How it is solemniz'd at this Day.

As to the First which is describ'd at large *Exod. 12.* we shall need only to take notice of some Peculiarities wholly omitted in (because not enjoyn'd) for the *After-Observation*, particularly the Lamb being prepared three Days before it was kill'd, and its being slain by every Family in their private Houses respectively; the taking of the Blood of the Lamb, and striking it on the two Side-Posts, and on the upper Door-Posts of the Houses where it was to be eaten; the eating of it with their Loins girded, their Shooes on their Feet, and their Staves in their Hands; and lastly, the eating of it in haste. As to the manner of solemnizing the *Passover* whilst the *Temple* stood; be it observ'd that the Lamb was to be kill'd on this Fourteenth Day of *Nissan* betwixt the two Evenings; that is, according to the common and very ancient Tradition, betwixt the Time of the Sun's declining from his *Meridian Altitude* till three a Clock in the *Afternoon*, and from three till Six, after which time the Sun going below the *Horizon*, the Fifteenth Day commences. This I say, is what we understand by the two Evenings. For Proof of this, we shall give an Instance of our ancient Practise in the Matter of Circumcision. Suppose a Child was born on *Friday* Night after Sun-set, he was accounted of as born on the *Saturday*, and accordingly was Circumcised not upon the *Friday* following, but the *Saturday*, which Usage weretain to this very Day.

Now because the daily *Evening-Sacrifice* was likewise to be offer'd betwixt the two *Evenings*, and was ordinarily slain at half an hour past Two, and offer'd at half an hour past Three : Least therefore it should interfere with the Celebration of the *Paschal Sacrifice*, it was ordain'd that the ordinary Sacrifice should take Place an hour before the usual Time, ( which is the constant Practice on all the like Emergencies ) that so it being offer'd, the extraordinary Sacrifice of the *Paschal Lamb* might be observ'd precisely according to the Time prescrib'd and appointed for it. But if the Fourteenth Day was the *Eve* of the Sabbath, the ordinary Sacrifice was to be slain two hours before the fixed Time, viz. at half an hour past Twelve, and offer'd at half an hour past One, that so they might have the more Time to kill and offer the *Paschal Sacrifice*, without violating the ensuing *Sabbath*.

Be it further observ'd, that the *Pascal Lamb* was to be a Male of the first Year without Blemish, taken out from the *Sheep* or from the *Goats* ; that it was to be brought to the Court of the Temple, and there to be kill'd with the following Ceremonies. The Congregation of *Israel* being distributed into Three Companies, one was admitted into the Court aforesaid, and the *Doors* being then shut up, any one was allow'd to kill the Lamb, the Priest's Office being only to receive the *Blood* in *Vessels*, and so sprinkle it upon the Altar, the *Levites* all the while assisting and praising God with *Songs* and

*Trum-*



*Trumpets*, and other musical Instruments. After the First Company was dismissed, the Second was admitted, and then the Third with the same Solemnity; which being over, each Man brought his Lamb to his Family or Company, (because sometimes one Family was too little) where being Roasted, it was after some Refreshment with ordinary and common Food serv'd up as the last Course, and to be eaten with Unleaven'd Bread and Bitter Herbs. At this Time it was also customary to drink Two Cups of Wine at two different Times before Supper, and to taste some Bitter Herbs: Then an historical Relation was given to each Company of the Slavery and Captivity of our Nation in *Egypt*, of their Deliverance from thence, and of the Institution of the *Pasover* occasion'd thereby, being likewise used with some *Psalms* and *Hymns*; which done, the second Cup of Wine was drunk, and Supper began with usual and common Victuals, and after the drinking of the third Cup of Wine the *Pascal Lamb* was serv'd up as aforesaid, and drinking the fourth Cup the whole Solemnity was concluded with suitable and proper *Hymns* and *Psalms*.

*Thirdly*, As to the Observation of the *Pasover* at this Day, we shall need only to say, that we keep it in all Points as it was celebrated while the Temple stood, saving that instead of the *Pascal Lamb*, we eat a piece of unleaven'd Bread in Remembrance of that Sacrifice.

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The next Day to the *Passover* was the Day of offering of the Sheaf, from whence till the Feast of Weeks or *Pentecost* are computed 50 Days, whence we by virtue of those Texts, *Even unto the Morrow after the seventh Sabbath shall ye number,* &c. *Levit. 23. v. 16.* and in another Place, *Seven Weeks shalt thou number unto thee, begin to number Seven Weeks,* &c. *Deut. 16 v. 9.* We think ourselves obliged precisely to number 49 Days or 7 Weeks, after this manner. This is the first to the *Sheaf-offering*, this the Second, this the Third, and so on to the Feast of *Weeks*, repeating every Evening the Number of the Days and Weeks past.

*Nissan 18.* The Solar Year consisting of 365 Days and 6 Hours, is divided into 4 Quarters, each of which we call *Tekupha*, that is Revolution of Time: So that every *Tekupha* contains 91 Days, 7 Hours, and the first of these is called *Tekuphath Nissan*, commencing in *March*, at what time the Sun enters into *Aries*. The Second which is *Tekuphath Tamuz*, which falls out in *June*, when the Sun goes into *Cancer*. The Third which is *Tekuphath Tisry*, begins in *September*, when the Sun enters into *Libra*. The last which is *Tekuphath Tebeth*, falls in *December*, at what time the Sun goes into *Capricorn*. The first *Tekupha* makes the *Vernal Equinox*. The Second, the *Summer Solstice*. The Third, the *Autumnal Equinox*. And the last, the *Winter Solstice*.

*Fyar 7.* this is rather to be understood of the rebuilding of the Walls by *Jonathan* and *Simon*, after they had been demolished by the *Grecians*, for *Ezra* finished his Building on the 25th Day of *Elul*. *Obs.*

*Fyar 12.* *Alcinus* after a great many Outrages and Mischiefs done to his Native Country, which he could not otherwise defend, then by calling in *Demetrius's* Forces to his assistance, going about to pull down the Walls of the Sanctuary, and to demolish the Works of the Prophets, was exemplarily plagued on this Day. *1 Macc. 9 v. 55. Obs.*

*Jyar 14.* On this Day was celebrated the Second *Passover*, allowed for those that were unclean, or at a great Distance from *Jerusalem*, so that they could not reach at the Time appointed for the *Observation* of the first *Passover*, which was to be only of one Days continuance, and not to be kept with all the Solemnity of the First. See *Numb.* Chap. 2. v. 9.

*Jyar 17.* On this Day is a Feast occasioned by the taking of *Cesarea* by the *Maccabees*. This being a frontier Garrison did a great deal of mischief to our Nation, and made great Ravages in the adjacent Country. Whereupon the said *Maccabees*, after it was taken, planted in it a Colony of *Jews*. *Obs.*

*Jyar 17.* On the 23d Day after the Sheaf-offering is solemnized a Feast, the occasion of which is traditionally believed to have been a great Mortality that raged amongst the Scholars, and ceased as on this Day.

*Jyar 23* This Day *Simon Maccabeus* took the Tower of *Gaza*, after he had battered it for some time, 1 *Macc.* 13. v 40. And this good success occasioned the Solemnity of a Feast. *Obs.*

*Sivan 6.* On this Day is celebrated the Feast of *Pentecost*, which falls on the 50th Day of the Sheaf-offering: This Feast was instituted by *Moses*, when the Children of *Israel* were journeying in the Wilderness towards the Land of *Canaan*, and was called also the Feast of the First-Fruits. In *Lev.* 23 15. *Numb.* 28. 16. is shewn after what manner the Feast was celebrated. On this Day also the Law was delivered to the Children of *Israel* on Mount *Sinai*, and therefore on the same Day that Portion of Scripture which declares the Delivery of the *Decalogue*, is solemnly read in our Synagogues.

*Sivan 10.* On this Day *Baruch* procured the Restoration of the Vessels of the Temple, which had been carried away into *Babylon* in the Time of the Captivity of *Jeconias*, *Baruch.* 1. 8.

*Sivan*



*Sivan 26.* On this Day the *Egyptians* having made their application to *Alexander* the Great, craving Justice against our Nation, because as they pretended, our Forefathers had robbed them of a great many Jewels, of Silver and Gold; *Alexander*, as a fair and just Arbitrator, called forth some of our Nation, to answer to the Charge laid against them, which they effectually did, by saying that if the *Egyptians* would pay for the Service done to them by 600000 Persons, for about 400 Years ago, they would oblige themselves to pay what it was pretended they had borrowed from them. This answer was so much to the purpose, that the *Egyptians* chose rather to fly away then to stand a Tryal, and thereupon our Nation was acquitted, and kept a Feast upon that Account. *Obs.*

*Sivan 27.* On this Day is a Fast occasioned by the Cruelty of the *Grecians* against *R. Hannina* an eminent Doctor: For they having put out a Decree, forbidding the Reading or Keeping the Law, under the severest Penalty, the said Doctor was so far from complying with it, that the Book of the Law was found in his Custody; whereupon he and the Book was committed to the Flames. This was kept as a Fast Day. *Obs.*

*Tamuz 17.* On this Day a Fast was kept, occasioned by the Destruction of the City of *Jerusalem* by *Nebuchadnezzar*, for tho' he with his victorious Army entred the City on the 17. *Fer. 39. v. 2.* This Fast is mentioned by the Prophet *Zach. 9, 19.* under the Name of the Fast of the Fourth Month.

*Ab. 9.* On this Day was kept a strict Fast, occasion'd by Burning of the Temple by *Nebuchadnezzar*, which lasted till the 10th inclusively, the Fast commencing the Evening of the 9th, *Fer. 52. 13.* On this Day also the 2d Temple was burnt by *Vespasian* (says *Josepbus*) this Fast *Zacharias* calls the Fast of the 5th Month, *Ch. 9. 19.*

*Ab. 15.* This Day is called the Day of the

Wood Offering. For whereas *Nehemias* had appointed certain Days for certain Families to bring in their Wood-Offering, whatsoever Family had no certain Day determined whereon they might offer, and whatsoever Family would Voluntarily offer besides its appointed Portion, did on this Day make their offering : And upon this Account 'tis kept as a Festival.

*Ab. 18* *Abaz* K. of *Juda* walked Wickedly, and walking in the Way of the Idolatrous K. of *Israel*, making himself Altars in every Corner of *Jerusalem*, did shut the Temple of the Lord, which was not open until the first Year of K. *Hezekias* his Reign, and by that means denied Occasion to the Priests who were to attend the Lamp, and to order it every Morning and Evening, that it might Burn before the Lord continually ; and this was the Reason that the Lamp was extinguished all his Days, and thereupon a Fast was ordered on this Day. *Obs.*

*Elul 2.* From the next Day after the Celebration of this New-moon, till the 10 of the next Month following, (which is the Great Day of Expiation) are 40 Days, on every of which we rise early, and make our Supplications to Heaven for Pardon of our Sins ; which therefore are called 40 Days of Supplication, and observed in Memory of *Moses's* 40 Days Absence from the People, when he went to renew the Covenant with God after the Sin of the Golden Calf, and at the End thereof returning he had procured an Atonement for the People : Which Day of his Return is the Great Day of Expiation, of which hereafter.

*Tisry.* The 1st. Day of this Month is called New-Year's Day, as also the Feast of Trumpets, because they sounded Trumpets of Ram's-Horn, which, some say, was done in Memory of *Abraham* offering up his Son *Isaac* on Mount *Moria*, which 'tis believed was the 1st Day of this Month. See *Numb. 27. 1.*

*Tisry*

*Tisry 3.* This Day is kept as a Fast occasioned, by the Murther of *Gedalia* the Son of *Abikam Jerem.* 46. *Zacharias* calls it the Fast of the 7th Month.

*Tisry 4.* Those Days betwixt New-year's Day and the Day of Expiation, because of very strict Observances, consisting in Humiliation and Confession of Sins, and Repentance of them, are called the Days of Penitence; and the *Sabbath* which then followeth, the *Sabbath* between or *Sabbath* of Penitence; by reason that the Doctrine of Repentance, was the Subject of our Sermons on that Day.

*Tisry 9.* *Moses* having been with God in the Mount *Sinai* for 40 Days, descended as on this Day, and brought along with him the Second Table, and the good News that God had forgiven their Sins.

*Tisry 10.* This Day is kept the great Fast, and is a Day of Expiation, which by way of Eminence is called the Great Day, and was observed solemnly, the Observation of this Day is described, *Lev.* 16.

*Tisry 15.* On this Day was kept the Feast of *Tabernacles*, which is solemnized by building of Booths and Tents, in remembrance that our Forefathers did dwell in Booths when they came out of *Egypt*; we also make use of branches of Palm-tree, Citron, Myrtle-Tree and Willows, to rejoice before the Lord withal, *Lev.* 23. v. 39. &c.

The 7th Day of this Feast is called *Hosanna* the Great, on which every one bore Boughs of Willow-Trees, and with great Exclamation, crying out, *Hosanna*.

The 8th Day of this Feast is called the Day of the Solemn Assembly, and this concluded the Feast, wherein all were gathered together to take their leaves one of another, *Levit.* 23. v. 36.

The Day following, the Mirth of the Law, when they made an end of reading the Law; reading the last Section of the Law, and beginning



ning part of the first again, to the End that we may be reading of the Law without intermission; and this Day is kept with great Rejoycing.

The Sabbath following we begin the first Section of the *Pentateuch*, which beginning with that word *In Principio*, gives the Denomination to this Day, so as to be called *Sabbath in Principio*, and is kept with great Solemnity.

*Kislev* 7. *Josephus* relates in the Death of *Herodes*, almost the same Passages as our *Chronicles* do that of *Jannæus*. *Joseph.* 17. cap. 10.

*Kislev* 25. On this Day is kept the Feast of the Dedication, which was instituted by the *Maccabees*, in memory of the great Victory obtain'd over *Antiochus*, who had polluted the Temple, and put them into a Necessity of Dedicating it again, which was done on this Day: This Fast is appointed to be kept with Burning of Lamps, 1 *Macc.* 4.

*Tebeth*. On the 10th of this Month is kept a Fast occasion'd by the first Approaches made by the King of *Babylon* to the Siege of *Jerusalem*, mentioned in *Jer.* 39. v. 1. *Zacharias* calls it the Fast of the 10 Month.

*A brief Equation of the Jewish and English Coins, Weights and Measures.*

*Artaba* or *Adraba Rabanicum*, the same with *Letch*, a Vessel containing 4 Bushels and one Gallon.

*Assaron*, a Vessel which contain'd almost Seven Wine Pints, viz.  $6\frac{864}{1000}$  Pints.

*Aureus Hebreor. sacr.* in Silver, valued 18 d. the same with Half a Shekel.

*Aureus Hebr. sacr.* in Gold, valued at 18 s. 3 d.

*Batus*, a Measure of Liquids, contain'd almost 61 Pints, viz.  $60\frac{86}{100}$ .

*Beka*, or *Didrachmum Mosaicum*, or Half a Shekel; The Annual Offering to the Lord, *Exod.* 30. 13. Bet-

*Betsa*, weighed 200 Grains; the 6th Part of a Logus.

*Beth-sea*; so much Ground as was sown with a Hebrew Bushel, or *Satum*, containing 2500 square Cubits; and so the Area of the Temple of Jerusalem being equal to 2 *Beth-sea*s, wanted 216 square Cubits of a square Mile.

*Beth Roba*, contain'd 105 square Cubits.

*Beth Kabus*, contains 416 square Cubits.

*Beth Lerhechus*, contains 37500 square Cubits.

*Bohen*, or a Thumb, one Inch, or three Barley-Corns.

*Cabus*, contains 3 Wine Pints and a 3d Part.

*Calipha*, a Measure containing 16 Drahms, the same with *Netila*.

*Cartabus*, contains one Drachm and one Scruple Troy.

*Chomerus*, contains 8 Bushels and one Peck.

*Corus*, contains 8 Bushels of Wheat and 1 Peck

*Cubitus Communis*, equal to Half a Yard.

*Cubitus sacer*, equal to a Yard. Compare 2 Kings

7. 15. with 2 Chron. 3. 15.

*Denarius Talmud* equal to 9 d.

*Denarius Communis*, equal to 7 d. ob.

*Denarius sacer*, 1 s. 3 d.

*Epha*, one of the dry Measures, a Cubical Foot in Dimension contains 3 Pecks, 1 Gallon and 3 Pints.

*Garabus*, contains 2 Wine Gallons and an half.

*Gera*, one 20th Part of an old Shekel a little more than 1 d. Ob.

*Granum Rabb.* Two Thirds of an English Barley Corn.

*Hinnus*, contained somewhat more than 10 Pints  
*Iter Sabbaticum*, or a Sabbath's Journey, a Jewish Mile, 2000 Cubits or 3000 Foot.

*Libra Rabbin.* 11 Ounces Troy.

*Logus*, equal to Half a Pint.

*Logi Octans*, equal to 4 Inches and almost a Half, viz. 4<sup>4</sup>.

*Mea, Obulus*, Weighed 12 Grains.

*Mikve*, or *Balneus Hebr.* contained 101 Wine Gallons and 3 Pints.

*Mina* or *Mane Hebr.* in Silver weighed 3 *l.* Troy, valued at 9 *l.* Sterl.

*Mina Talmud*, 13 Ounces and 3 Quarters Troy, at 3 *l.* 8 *s.* 9 *d.* Sterling.

*Modius Hebr.* or *Satum* 2 Wine Gallons, 2 Quarts and one Pint.

*Netila*, contained 17 Drachms.

*Omer*, contains almost 7 Wine Pints. viz. 6 <sup>84</sup>

*Pes Hebr.* 12 Inches.

*Palmus Communis*, 3 Inches.

*Palmus Major*, 9 Inches.

*Parasanga Jud.* 8000 Cubits.

*Passus Jud.* 5 Foot.

*Pondium Talmud*, 24 Ounces Troy and 2 Drachms.

*Pruta Rabbin*, weighed a little more than a Quarter of a Drachm.

*Quadrans Assis Rabbin*, a Grain and an Half.

*Quadrans sicli Hebr.* valued at 9 *d.*

*Regia Talm.* valued at 2 *s.* 3 Farthings.

*Rs Talmud*, 125 Paces, or the 8th part of an English Mile.

*Rota* or *Quadrans Kabi*, contains Troy 9 Ounces and an Half of Wheat.

*Satum Hebr.* contains 2 Wine Gallons and a Pint.

*Shekle Habr. Sacr.* equal to 3 *s.*

*Shekle com.* or *Sela Talm.* value 2 *s.* 6 *d.*

*Semilogus*, a Vessel of 21 Cub. Inch and Half.

*Sephel Hebr.* contains of Wheat almost 29 *l.* Troy

*Sicli Triens*, almost 10 *d.* viz. the 6th Part of an Ounce.

*Talentum Hebr. Sacr.* Value of Silver 450 *l.* Sterl. of Gold 5400.

*Talentum Commun.* of Silver, 370 *l.* Sterl. of Gold 4500 *l.* Sterl.

*Terræ Ambitus* 25036 Miles or commonly 21600.

*Tarkaba*, contains 5 Quarts of Wine.

This Table of Equations is as exact as the Subject matter is capable of, Except it had been reduced into Decimals, which if so, had been more tedious and less useful.

FINIS.



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